



# The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD



PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 2, February, 1854.

VOLUME VII.

Price 2s. 6d. per annum

Subscribers to the PRESBYTERIAN, who have not remitted payment of the past year's Subscription, are respectfully and urgently requested to send the same, along with a remittance for 1854, THE PRESBYTERIAN being payable in advance.

## The Presbyterian.

At the commencement of a new season, while we thank our many friends for their kind co-operation in circulating our periodical, we have to solicit continuance of their voluntary kindness. The price of the paper is so low that we cannot employ agents, and, owing to the want of such assistance, many subscriptions are uncollected. We would appeal to the Ministers of our Church though there are many who now do so, to take the charge of the matter in their respective congregations, or to procure the services of some trust-worthy and zealous members of the Laity to extend the circulation and remit subscriptions. The circulation has never reached any thing like the amount which the number of families in connection with our Church would entitle us to expect. We call upon our friends, if they believe this periodical to be useful—and from many quarters we have cheering testimonials to this, to raise our circulation to 3000 in Canada. It can easily be done, and, if our friends but will it, it can be accomplished. In the Lower Provinces, as the subscriptions of the present number will show, kind friends are giving us a footing. There is there no paper of kindred views; there are many waste places in the land; there are many to whom intelligence of the Church of our Fathers would be animating, and to whom the religious intelligence and practical articles to be found in our columns would be useful; may we not then count upon 1000 subscribers from that source during the year? One zealous friend, a recently settled pastor of a charge long vacant, has sent us 80 subscribers;

and, if the same zeal animated others, we cannot doubt but that our object could be easily obtained. We have been encouraged by the kind co-operation of many, and the cheering sympathy which our correspondents express; and during the ensuing year we shall persevere in our humble labours, trusting that they may be overruled for the good of our readers, and fully impressed with the responsibility which devolves upon those who select materials for the thoughts of so many immortal beings.

### THE CHURCH IN CANADA.

#### MINISTERS', WIDOWS' AND ORPHANS' FUND.

##### Congregational Collections.

Martintown, .. per Rev. J. McLaurin, £	3	0	0
Cornwall, .. " " H. Urquhart,	6	15	0
Brockville, .. " " Jno. Whyte, ..	2	10	0
Valcartier, .. " " D. Shanks, ..	1	6	9
Kitley, .. " " D. Evans, ..	1	5	0
Goderich, .. " " A. McKid, ..	4	5	0
Three Rivers, .. " " Jas. Thom, ..	3	10	0
Fergus, .. " " A. D. Fordyce, Esq.,	2	1	1
St. Andrew's, Montreal, per Rev. Dr. Mathieson, ..	23	0	0
Grenville and Chatham, per Rev. W. Mair, ..	1	15	0
Lachine, per Rev. W. Simpson, ..	8	0	0
New Richmond, per Rev. J. Davidson,	3	0	0
St. Paul's, Montreal, per Rev. Dr. McGill, ..	25	0	0
Hamilton, per J. D. Pringle, Esq., ..	11	4	8
Hornby and Trafalgar, per Rev. W. Barr, ..	1	0	0
Stratford and North Easthope, per Rev. W. Bell, ..	3	0	0
Huntingdon, per Rev. A. Wallace, ..	2	5	0
Nelson and Waterdown, per P. Cooper, ..	3	0	0
Osnabruck, per Rev. R. Dobie, ..	3	15	0
Williamstown, per Rev. John McKenzie, ..	5	10	0

St. Andrew's, Porth, per Rev. W. Bain .....

4 15 0

£119 18 4

A. SIMPSON, Treasurer.

Montreal 30th Jan., 1853.

### MONTREAL LAY ASSOCIATION.

The Annual Meeting of the Association was held on the evening of January 20th. The Hon. Peter McGill, the President, occupied the Chair; and the proceedings were opened with prayer by the Rev. Robert McGill, D.D., one of the Chaplains.

The Annual Report was then read, and was to the following effect.

#### REPORT FOR 1853.

The Officers of the Lay Association beg leave to report—

That no extension of the Schemes of the Society has taken place during the past year, and that its objects have to some extent been effected, and that quietly and unobtrusively. That during time past the Society has been privileged to be of some service to the Church, to which we belong, the Office-bearers firmly believe; and that, if its Schemes are carried out with faithfulness and energy, it cannot fail to be productive of yet more benefit, they are assured. The Society was originated in a time of trial for the purpose of in some degree strengthening our Church by disseminating information concerning the Parent Church and religious intelligence generally, and also by aiding with money-grants weak congregations. In carrying out the first Scheme it was found advisable to issue a periodical on a catholic basis, but yet peculiarly devoted to the interests of our own Church. With this view the PRESBYTERIAN was commenced, and during six years it has been the vehicle of communicating much interesting information to the members of our Church. The circulation has been nearly stationary at about 2000; but at present, especially in the Lower

Provinces, owing to the exertions of a few zealous friends, a considerable increase to the list of subscribers is taking place. Still the paper is not yet self-supporting; and the Office-bearers would respectfully call upon the friends of the periodical to renewed exertions. 3000 subscribers would be sufficient to enable the PRESBYTERIAN to defray its own expenses; and surely that is small in comparison of the number of our adherents in these noble Provinces.

#### RELIEF FUND.

Few demands have of late years been made upon the Society. During the year one grant has been made, that of £10 towards securing a purchase of 5 acres, by the Melbourne Congregation, in addition and contiguous to the piece of ground held by them, and on which they had erected a manse for their Minister, the Rev. Thomas Morison. This grant enabled the parties to acquire the ground at a cost of £50, and will no doubt prove of much service to the congregation.

#### THE BURSARY SCHEME.

This Scheme, which is designed to aid young men studying for the Ministry, has continued to receive attention, and is eminently deserving of support. In the position of our country the native ministry is our hope; and every member of the Church should cheerfully contribute to any scheme that has in view the aiding the training-up of such a Ministry. Our Church has been advancing steadily during the past year; we have received several highly respectable additions to the number of our Ministers from Scotland; but our main dependence for the supplies of our pulpits must be upon our own youth.

We have much pleasure in recording that during the past year three young gentlemen, who had all been Bursars of this Association, completed their studies in the Theological Hall of Queen's College, were duly licensed, and have all been already settled in the pastoral relation to the several congregations following, viz:—

Rev. J. A. McKerras, B. A., Darlington; Rev. P. Lindsay, B. A., Richmond; and Rev. D. Watson, B. A., Thorah.

At present three Bursars are receiving each £10 annually.

This Scheme especially merits countenance and, we trust, will receive it liberally.

In conclusion, the Office-bearers regret that they have not larger results to record; but they conceive that the Society is even now, however limited its operations may seem, the means of doing good, and, if the members arouse themselves and in humble faith energetically co-operate with each other in the prosecution of its Schemes, they cannot doubt but that, if the blessing of the Great Head of the Church attend their labours, it will prove an instrument for good.

The whole respectfully submitted.

It was moved by Mr. Thos. Allan, and seconded by Mr. McNider,

“That the Report be adopted, and published in the ensuing number of the *Presbyterian*.”

It was then moved by Mr. MacDonald, and seconded by Mr. Morris.

“That the Lay Association, gratefully acknowledging the support of many zealous friends among the members of our churches, respectfully request the Ministers of our Church either to assume themselves the charge of furthering the interests of the *Presbyterian* in their respective congregations, or else to appoint some member or members of their churches to procure new subscribers and remit subscriptions generally.”

The Report of the Rev. Dr. Machar, Principal of Queen's College, as to the proficiency of the Bursars of the Association, accompanied by certificates from Professors Smith and Williamstown, was then read.

It was then moved by Mr. Gibson, and seconded by Mr. McKenzie,

“That the Lay Association commend to the support of the friends of the Church, to which its members belong, the *Bursary Scheme* of the Association, believing that it will prove, as it has already done, the instrument of much good.”

The Treasurer submitted the Annual Accounts, and also the following statement of the Assets: Balance in Treasurer's hands towards

the liabilities of the ensuing year, £29 0 11  
City Bank Stock, 16 shares, . . . 300 0 0

£329 0 11

It was then moved by the Rev. Dr. Mathieson, and seconded by Mr. Morris,

“That the Rev. Dr. McGill be requested to deliver an Anniversary Address on the evening of the third Wednesday in December next before the Annual Meeting of the Association.”

The Election of Office-Bearers for the ensuing year took place with the following result.

#### President.

Hon. P. MCGILL.

#### Vice-Presidents.

JOHN SMITH, | HUGH ALLAN,  
HEW RAMSAY, | JOHN GREENSHIELDS.

#### Treasurer.

ALEXANDER MORRIS.

#### Recording Secretary.

T. A. GIBSON.

#### Corresponding Secretary.

J. S. HUNTER.

#### Managers.

Wm. Edmonstone, Thomas Allan, J. M. Ross, George Templeton, D. D. MacKenzie, Wm. McNider, George MacDonald, J. Burns, Robert Adams, James Mitchell, David Shaw, A. MacLennan, and James Goudie.

#### Chaplains.

Rev. ALEX. MATHIESON, D. D.

Rev. ROBERT MCGILL, D. D.

The proceedings of the evening were closed with prayer by the Rev. Dr. Mathieson.

T. A. GIBSON,

Recording Secretary.

Montreal, Jan. 20th, 1854.

#### ARRIVAL OF ANOTHER MISSIONARY.

We have much pleasure in announcing the arrival in Canada, a few weeks ago, of the Rev. Mr. Walker from Renton, Dumbartonshire, Scotland. He has come to labour as a Missionary within the bounds of the Presbytery of Kingston. It is refreshing and encouraging to hear, from time to time, of labourers entering upon the cultivation of the waste places of our Canadian Zion.

#### ST. PAUL'S CHURCH, MONTREAL.

We understand that Donald Ross, Esq, a member of the above church, presented in December last the sum of £10 to be expended, through the Superintendent of the Sabbath School in connection with the church, in the selection of books towards the replenishment of the Library. On Sabbath, the 1st of January, the 200 volumes, neatly bound in cloth and gold-lettered, were for the first time distributed amongst the scholars for their perusal. The donation comprises 100 volumes of the London Religious Tract Society, 2 Juvenile Libraries of the Massachusetts

Sabbath School Society (40 and 25 volumes respectively), and 35 selected from the excellent publications of the Messrs. Carter and Brothers, New-York. Thus about 100 scholars will, from Sabbath to Sabbath, be supplied for some years to come with reading of the most profitable kind, and adapted to every stage of progress—from those who are receiving the first elements of Christian knowledge to those who in the upper Bible classes may shortly join the communion of the Church or become themselves S. S. teachers. We have been induced to notice in these approving terms this instance of Christian generosity on behalf of the best interests of the young, in the hope that others may be induced to follow up so commendable an example.

#### CONGREGATION OF HAMILTON.

We have the utmost satisfaction in chronicling in our columns such instances of considerate liberality on the part of Christian congregations towards their pastors as that which the subjoined correspondence exhibits. Such liberality, while it, the Rev. Robert Burnet, betokens not only sympathy a pastor's personal and domestic interests, but appreciation of his ministerial services, seldom fails of its reward, as it tends to ensure, if possible, more earnest faithfulness on his part. Assuredly, such liberality partakes largely of the spirit which prompts Christians to the fulfilment of the apostolic exhortation; *Remember them who have the rule over you, who have spoken unto you the Word of God.*

THE REV. ROBERT BURNET,

Robinson Street.

HAMILTON, 19th Dec., 1853.

Dear Sir,

I have much pleasure in handing to you, on behalf of the Congregation of St. Andrew's Church, the enclosed Subscription List together with the sum of £121 14s. 6d. therein subscribed.

It is hoped that this amount will enable you to repair in some measure the loss of property sustained by you recently in consequence of the shipwreck of the vessel which was conveying it to this country.

With the best wishes for the happiness of Mrs. Burnet, yourself and family,

I remain

Yours very sincerely,

J. D. PRINGLE.

ROBINSON STREET, 19th Dec., 1853.

My dear Sir,

The munificent gift of the Congregation of St. Andrew's Church has awakened feelings of unfeigned gratitude and attachment.

In my intercourse with the members of my flock, I thought the kindness and courtesy, which I have uniformly experienced, were to be properly attributed to the respect felt for an humble under-shepherd of

the Lord Jesus, and esteemed their consideration as an additional honour to our common Master. The form, however, in which these dispositions have been now expressed towards me, has rendered it a difficult task to make a suitable acknowledgement. It has reminded me of my felt unworthiness and great deficiency. I trust this mark of regard from my people in the Lord will serve to stir me up to renewed diligence in my holy calling, will urge me to contend more earnestly than ever for God and His cause, and will constrain me to be zealous for the spiritual good of those committed to my care.

Acquaint the Congregation, not so much with my best thanks as with my deep-seated love for them in Christ, and assure them that this generous proof of their esteem will only act as a further encouragement for me to spend and to be spent in their service.

With every mark of respect,

I am,

My dear Sir,

Most faithfully yours,

ROBERT BURNET.

J. D. Pringle, Esq.

#### SABBATH-SCHOOL EXAMINATION AND SOIREE AT THREE RIVERS, C.E.

The annual examination of the Sabbath-school at Three Rivers, in connection with the Church of Scotland, took place on the evening of the 25th December. The lessons of the respective classes were recited with great proficiency, and very much to the satisfaction of a goodly number of parents and friends, who esteemed it their privilege and duty to attend. The families of the Scottish settlement at Black River were visited on the previous week. At the conclusion the Rev. James Thom, the Pastor, addressed a few words as follow:—

My dear friends, you will naturally inquire what are the origin and object of Sabbath-schools, &c., why so many young people are hardly pressed into these exercises. My answer is, for the same reason that we are urged to obey the laws which are made for the punishment of transgressors. Nay, we have still higher motives for urging you to seek early unto God, since all sin is a transgression of His Law. Let us look at the reasons for the establishment of a Sabbath-school at St. John's Chapel, London, towards the close of the last century. A number of boys of very rude manners and bad habits were observed to run idly about the streets on the Lord's Day, to play at foot-ball against the Chapel-walls, to steal and plunder orchards, to set at nought all parental authority, and to trample under foot the laws both of God and man, till at length their excess in crime brought them before the Magistrates for judgement. They were fined or imprisoned, and the evils they had done not only destroyed their characters and usefulness in future life, but

their want of religious example returned as coals of fire into the bosoms of friends, who had despised or neglected to teach them the first principles of the Oracles of God. The want of a common centre of religious instruction was supplied by the hallowed lessons of the Sabbath-School. A few godly persons from humane and disinterested motives were induced to strive to stem the torrents of impiety, that desolated the land, by their prayerful labours for the rising generation.

A very few remarks on a single case will show what Christians, who have a right heart and frame of spirit, can do by the help of God. The brighter picture of moral excellence appears in the effects of Scriptural teaching. William Watt was a scholar of the aforesaid Sabbath-school. "I became," said his father, "a teacher of St. John's Chapel, Bedford Row, about 8 years ago, and took my son with me, not then 5 years of age, and was surprised at the quickness of his apprehension; how he would stand on a seat by my side, and join in the praises of God." We may learn from this that a parent's care in taking his family to the House of God prepares them for God's blessing and a happy eternity. Them, that honour God, He will honour; and they, that despise Him, shall be lightly esteemed; and, if some are inattentive to Divine Worship and profit not by the exercises, it is not that they cannot, but will not seek the Lord, like the Apostle, in all prayerful humility of mind. May not this youth rise up in judgement against many who have lived longer and under higher privileges, which they have not esteemed! And what can be worse than to provoke the Lord on His own Sacred Day in the very place where He hath promised to be with His people to the end of time, and in the very worship which prepares them by His Spirit for His glory in the sanctuary above?

In short William fell sick, and died on 2d. Nov., 1800, aged 12 years and 9 months. The physician, on entering his chamber, found him reading his Bible, and making observations on some remarkable passages of comfort and promise. "Is it not," said he, "a great mercy that you were taught to read the Scriptures so early?" "Oh! yes," he replied, "I feel great consolation from them now since all other books are laid aside. I thank Mr. Matthews for teaching me; tell my class-fellows to prepare to meet their God, that I said so to them on a bed of death. To his brother he said, "Jem, you would be happy to be in my state, and do you also prepare to meet your God." To his mother, who stood at his bed-side in tears, he spoke words of affection and comfort, "Dear mother, you know how Abraham offered up his only son Isaac at God's command. I have learned from my infancy in my Bible that great law of Christ, *Honour thy father and thy mother*;

affectionately have I served you and done your will by night or by day; but now my Heavenly Father bids me go to His everlasting mansions, "grieve not for me;" let my companions know that I die in peace and love for them; as I learned of Paul to speak evil of no man, so I murmur no complaint against them or my attendants." Thus ended the bright career of a youth of strong memory, good manners, and fine affections. But his name shall be in lasting remembrance; for *blessed are the dead that die in the Lord.*

From this example, dear children, you may see how good it is to live in unity, and to seek God early. It never can be too soon. Alas! it is often too late with many, who have refused to give their hearts to God in the dew of youth. Learn not to quarrel or dispute about trifles. Strive not who shall be the greatest among you, but who shall excel in love, in knowledge, and in doing good to one another. It was only the pride of the Pharisee that made him despise others. It was the Publican's deep sense of sin that made him pray, *God be merciful to me a sinner.* This will teach you to seek that knowledge from your Bible which is practical, not speculative; what is there meant by being born again, not of water, but by the Spirit of the Lord; and, when you read of those happy persons, as Samuel, the Prophets and Apostles, who were taught in the School of Christ, being created anew in Christ Jesus by a lively faith unto good works, let your daily prayer be, *Lord, create in me a clean heart, and renew a right spirit within me.*—COMMUNICATED.

#### REPORTS FROM PRESBYTERIES.

The Publication Committee, under whose supervision the *Presbyterian* is conducted, desirous of procuring and circulating the fullest information possible respecting the condition and progress of our Church in all parts of Canada and the other British North American Provinces, have on several occasions instructed the Editors, and their Secretary, to request from the Clerks of the different Presbyteries such abstracts of their proceedings as might be deemed interesting and useful to the Church generally. The applications to this quarter have not hitherto been so fully responded to as we could wish. But we still continue to cherish the hope that we shall be able to obtain, and publish regularly, such narratives of Presbyterial proceedings as will make our readers acquainted with the doings and progress of the several sections of our Church. As one body in Christ Jesus, our unity will become more visible and encouraging, when each member shall be made better acquainted with the zeal and diligence of the other members in their own sphere.

The statement, published below, of the proceedings of the late meeting of the Presbytery of Hamilton, is gratifying in a

high degree. Looking at the extended field, over which that Presbytery is spread, the distance from Hamilton to Goderich being 101 miles, the attendance of all the Ministers, *seventeen* in number, without a single absentee from any plea of real or alleged necessity, is the strongest proof, that could be given, of their earnest and conscientious discharge of this part of their ministerial duty. To keep these faithful Ministers in countenance, we should have desiderated a fuller attendance of the eldership. The meeting would then have been a model meeting, according to the constitution of our Church. It will afford us much pleasure to report that the meetings of all our Presbyteries are very frequently so constituted.

The question of Presbyterial visitations has frequently been before the Synod; and on several occasions that court has recommended them in modified forms. The extent of our presbyteries, that of Hamilton is a notable instance, is so great that a visitation of the whole presbytery may be deemed impracticable on the ground of time and expense alone. For this reason, if the scheme be entered into at all, it must be put into the hands of VISITORS by the presbytery and, if the appointment be judiciously made, if the ministers or elders, on whom the duty is devolved, be men of well tried and distinguished experience, discretion, zeal and piety, very important advantages might result to all the congregations visited by them. If the unction of the Holy One should rest abundantly on the congregation through the preparatory services of the pastor, and the special services of the visitors, a full and minute inquiry into its spiritual and temporal affairs might be made without any risk of incidental evils, and with the certainty of beneficial results. Suggestions might be made to the pastor, which might greatly assist him in his ministerial work. Admonitions might be given on special circumstances to the people, the good effect of which might never be forgotten. The bond of true Christian fellowship between the presbytery and the people would by such intercourse be acknowledged and cemented; and the Church might attain to a union and strength, which can never be possessed by isolated bodies, bound together only by a common name.

One other matter in the subjoined document is highly gratifying,—we suppose it to be a part of the usual order of the presbytery—the appointment of one of their number to preach on the evening of their day of meeting. It brings more distinctly the sacredness of religious exercises over their ordinary ecclesiastical procedure; and to the constituent members of the presbytery, as well as to the members of the church, where it assembles, a season of refreshing from the presence of the Lord may be expected. On such an occasion the preacher will probably choose a subject of discourse somewhat beyond the ordinary

range of pulpit ministrations, as, for instance, the solemn responsibilities of the ministerial office; the supports promised to a faithful pastor under all the discouragements that may surround him; the necessity of learning and diligent study to the right interpretation of the Holy Scriptures; the connection between fervent piety and the success of a minister; these, and many other topics, to say nothing of the wide field of doctrinal exposition, would present ample scope for the preacher's laborious research and scholar-like preparation. In offering these remarks, we hope we do not intrude presumptuously on things forbidden. *Gens humana* (by which we may understand *the laity*) *ruit per vetitum nefas*. The affectionate reverence we bear the sacred office, and the Divine promise that we plead in prayer, "I will give you pastors according to Mine heart, that shall feed you with knowledge and understanding," have emboldened us to say what we are persuaded our pastors will receive in candour and love.

#### PRESBYTERY OF HAMILTON.

Our last meeting was held in Hamilton on the 11th of January. All the clerical members and four elders were present.

The minutes of three *pro re nata* meetings, summoned by the Moderator in reference to the call to the Rev. William McEwen, of Belleville, to North Dorchester, were read and found correct, and the induction of Mr. McEwen was appointed to take place on the first Wednesday of February.

In accordance with repeated recommendations of the Synod, the Presbytery resolved, by a majority of twelve to five, to appoint three of their number to visit all the congregations within their bounds, and report to next ordinary meeting. The Rev. Messrs. George Bell and Macdonnell and A. D. Fordyce, Esq., were chosen for this purpose, and they were instructed to obtain answers to the following queries, the queries to be put in the presence of the congregation.

#### I. To the Trustees.

1. What is the Church Property here?
2. How deeded?
3. Any debt, and of what sort?
4. For how many is the Church seated?
5. The ordinary attendance?
6. Increasing or decreasing?
7. What is the stipend promised?
8. How much is paid?
9. From what sources, seat-rents, or otherwise?
10. Collections for Synodical Schemes

taken up during the past year?

11. Amount of each?

12. Amount raised for other purposes (besides stipend and Synodical Schemes)?

#### II. To the Elders.

1. How many Elders are there?
2. Has each his quarter?
3. Does the Session keep a Communicants' Roll?
4. What is the number of the Communicants' Roll?
5. The number received last year by examination and by certificate?
6. Is discipline attended to? The common causes of the necessity for its exercise?
7. Is there peace in the congregation?
8. Do you think family religion is commonly attended to in the congregation?
9. Is there a general satisfaction with your minister's labours?

#### III. To the Minister.

1. How often do you preach on the Sabbath?
2. In one or more places?
3. Any week-day congregational services?
4. Do you pay pastoral visits, and how often?
5. On these visits do you catechize the young?
6. Do you visit the sick?
7. Any Sabbath Schools?
8. The attendance?
9. Is there a Library?
10. Any Bible Class?
11. The attendance?
12. Have you been adding to your Library?
13. Any congregational Library?

Besides these questions the visitors were empowered to put whatever others they might deem advisable. They are also to make enquiries in each congregation about such young men as may be fitted and disposed to study for the ministry, and to give them advice and encouragement.

The Rev. Joseph Forsyth, of the Presbyterian Church of the United States, (O. S.) appeared and craved to be recommended to the Synod for admission into this Church. The Presbytery declined recommending Mr. Forsyth, as he had not passed through a Collegiate course of education, but advised him, if he still desired to be received, to apply directly to the Synod.

The Presbytery adjourned to meet in Hamilton on the last Tuesday of May at 4 o'clock; and the Rev. Dr. Mair was requested to preach before the Presbytery on the evening of that day.

The following is an abstract of our collections for the Synodical Schemes during the year ending July, 1853.

	College and Education Fund.	Home Mission.	Widow Fund.	French Mission.	Synod Fund.	Total.
Godrich,.....	4 12 5	1 10 0	3 0 0	1 15 0	1 10 0	4 10 0
Fergus,.....	2 0 0	2 0 0	2 5 0	1 5 0	1 10 0	11 12 5
Guelph,.....	2 0 0	1 0 0	3 0 0	1 10 0	1 0 0	8 5 0
Stratford and N. Easthope,.....	2 0 0	2 15 6	4 0 0	1 10 0	1 10 0	6 10 0
Simcoe and Victoria,.....	10 0 0	7 0 0	7 15 0	7 0 0	2 10 0	11 15 6
Niagara,.....	4 0 4	3 2 6	4 3 8	3 2 9	3 0 0	34 5 0
Hamilton,.....	1 10 0	1 10 0	3 0 0	1 0 0	1 10 0	17 9 3
Galt,.....	1 10 0	1 0 0	3 0 0	1 0 0	1 0 0	6 0 0
Chatham,.....	1 0 0	1 0 0	3 0 0	1 0 0	1 0 0	7 10 0
Woodstock and Norwich,.....	1 0 0	1 0 0	2 0 0	1 0 0	1 0 0	4 0 0
Saltfleet and Binbrook,.....	1 0 0	1 0 0	2 16 3	1 5 0	1 8 0	5 9 3
Nelson and Waterdown,.....	1 0 0	1 0 0	2 0 0	1 0 0	1 0 0	4 1 3
Dundas and Ancaster,.....	1 0 0	1 0 0	2 0 0	1 0 0	1 10 0	5 15 0
Mount Pleasant,.....	1 0 0	1 0 0	1 5 0	1 0 0	1 0 0	1 5 0
	24 2 9	19 18 0	40 19 11	23 17 9	19 9 3	128 2 8

\* Vacant when this collection was taken up.

(To the Editor of the Presbyterian.)  
 QUEEN'S COLLEGE, KINGSTON,  
 January 16th, 1851.

SIR,—I beg leave to enclose a Report of the proceedings of a meeting of the Students of this University, held on Saturday evening last, for the purpose of organizing a Gaelic Debating Society. The meeting was very fully attended, as great interest was felt by all the Students in the object of the meeting. Several addresses were delivered, inciting each other to persevere in their efforts to acquire such a knowledge of the Gaelic Language as would enable them to preach to those of their countrymen, (who are now destitute of the ordinances of Religion) in that language which they best understand, and so much love to hear.

The result of this meeting was, that no less than ten united with a full determination to master that language, so as to be able to preach in it on their entry upon the sacred ministry.

Would you please to insert the above, with the enclosed Report, in the first issue of the *Presbyterian*, as we are assured that many of our brethren, and Gaelic people, would rejoice to hear of the formation of a Society, having for its object the cultivation of a language so much needed in the

work of the ministry in many parts of this country.

I ought to mention that the Society, besides meeting once a fortnight (on an evening of the week) for debate, also meets on every Sabbath evening for prayer and reading of the Scriptures in the Gaelic language.

In name of the Society,  
 Yours very respectfully,  
 PETER WATSON.

At a meeting of the Students of the University of Queen's College, held on the 14th day of January, for the purpose of organizing a "Gaelic Debating Society, Peter Watson, A. B., having been called to the Chair, after opening the meeting with reading the Scriptures and prayer, explained at some length the object of the meeting. The following resolutions were then put, and unanimously carried.

1st. Moved by Donald McDonald, seconded by James A. F. McLoud, and resolved;

"That many in our country require Ministers who can break to them the bread of life in the Gaelic Language."

2nd. Moved by James Gordon, A. B., seconded by James McEwen, and resolved;

"That it is the duty of all those Students of this University, who have any knowledge of the Gaelic language, to cultivate it."

3rd. Moved by Henry Macpherson, A. B., seconded by Thomas Millar, and resolved;

"That the formation of a Gaelic Debating Society would greatly assist in cultivating an acquaintance with the Gaelic Language."

A constitution was then submitted to the meeting, and adopted.

The following persons were then elected Office-bearers for the session.

PETER WATSON, A. B., *President*.  
 JOHN LIVINGSTON, *Secretary*.  
 DONALD ROSS, *Treasurer*.

It was then moved by Henry Macpherson, A. B., seconded by James A. F. McLoud, and unanimously carried; "That a report of this meeting, containing the above resolutions, and a list of the Office-bearers, be sent to the *Presbyterian* with a request for their insertion.

PETER WATSON, *President*.

EXTRACT FROM A SERMON ON THE DEATH OF FRANCIS LEYS, ESQUIRE, PICKERING.

The Church of Christ in this place has sustained a great loss. Since we last met, God has taken from us one whose moral worth and Christian acts gave him commanding influence and authority, and entitled him to be regarded as one amongst a thousand even in the Church of Christ. Possessing firm belief in God, he manifested his belief by giving decided support

to His cause. Possessed of a sound and clear judgement; of a large amount of sagacity and common sense; of charity, candour and sincerity; of energy and firmness; and being utterly devoid of dogmatism and obstinacy, and of every thing little, mean, deceitful and crooked;—he secured the confidence of the warmest and strongest friends of this church, and occupied no second place amongst them. His was not one of those narrow and contracted spirits whose zeal spends its force and wastes itself in empty professions or in useless wranglings about trifles; but one of those lofty spirits that soar above self, and whose zeal invariably leads to generous and noble deeds. He was not one of those who boasted of, was satisfied with, and leaned upon past services, but one of those who looked to the present and to the future, and whose feelings and inclinations lead them to perform whatever duty present circumstances require. He was not one of those who regretted past services, who felt a reluctance to do more, and who proved a hindrance to others on their onward course; but one of those who manifested a never failing readiness to advance and to act; and stimulated others to move onwards and to support the cause of God. Whoever regretted past services, and was reluctant to advance farther, no regret and no reluctance were expressed and manifested by him. Instead of thinking that he had done too much, his clear and comprehensive mind saw that man cannot do too much for God. As he advanced in his course, the truths of God made deeper and deeper impressions on his soul, and he became more and more alive to God, and to the things that are spiritual and eternal.

From the beginning of the church in this place he was pre-eminently distinguished for his zeal, energy and liberality. He was one of its strongest pillars. To the hour of his death his zeal, energy and liberality remained in full vigour and operation. Those of you who attended the very last public meeting of the congregation, that was held only a very few days before his death, can attest that at that meeting, where every one was zealous and liberal, his pre-eminent zeal and liberality inspired every one present, and commanded your admiration.

Why did those of great and good minds esteem and respect him? Because they saw true greatness and real worth; because they saw his clear reason, his sound judgement, his firm integrity, and a heart overflowing with the kindest feelings and emotions of human nature. The peculiar gifts and qualities of his mind, and his generous and noble deeds commanded their admiration.

He, who has just left us, had reached a good old age; but he possessed vigour of body and mind; and we hoped that his valuable life would be long spared. But

we bow to the will of God. The Christian, who dies at the age of three-score-and-nine, may be said to "have come to his grave in a full age, like as a shock of corn cometh in in his season." By faith we look to ransomed spirits around the Throne of God and the Lamb; and we believe that they have not a single wish to return to this earth, and that they are great gainers in having been honoured to do a little for God in their day and generation. It is not only as a member of the Church of Christ that he was pre-eminently distinguished by valuable services and actions, and that we see grounds to admire his moral worth, and to lament the great loss sustained by his death. The true philanthropist, on remembering his humanity and generosity, is constrained to drop the tear of sorrow on reflecting that a true friend of man is gone, and no more to return to give the wise counsel, and to perform the kind, the generous and the friendly deed. Amongst philanthropists his doings proclaim that he was one amongst a thousand, and that he occupied no second place.

Being one of the early settlers of the Township, and being possessed of superior natural and acquired powers of mind; and being possessed of those peculiar sensibilities of soul that bind man to man, and that impel to weep with those who weep, and to rejoice with those who rejoice,—he frequently found himself irresistibly impelled to act a prominent and principal part in very difficult cases. When that fearful malady and scourge, the cholera, first reached this Township, there was no physician at hand, to whom the sufferer might apply. What was to be done? Every one kept back, being alarmed for his own personal and domestic safety. But he presented himself before the suffering patient, and administered medicines without hope and without desire of reward, heedless of his own personal safety, and at the risk of his own life. Neither did he act the part of reckless ignorance; but he acted under the guidance of such light as science afforded. He felt the difficult, the delicate and the important part, which he was impelled by circumstances, over which he had no control, to act. That he might not act the part of rash ignorance, he wrote to one of the most skilful physicians in Toronto, informing him of the circumstances in which he found himself placed, and of the medicines he was administering, and asking information how to proceed. The part he acted, and the medicines he administered, received the sanction and approbation of the highest medical authority.

Need I mention how strangers and others, who found themselves in difficulties, applied to him; and how few, how very few applied in vain? It was his delight to cheer the drooping spirit, and to give relief to those who required help. Need I

mention his exertions for the education of the young? At his own expense he erected and furnished a comfortable school-house. To enable him to do so, he sold a hundred acres of land, now valuable land. Need I mention his hospitality, his goodness of heart, and kindness of dispositions—dispositions that vented themselves not in empty professions, but in kind acts and generous deeds, that endeared him to a large circle of friends who sincerely loved him, and regarded him as one of the best of men. The more I became acquainted with his peculiar powers and qualities of mind, the more I esteemed and respected him, the stronger was my confidence in his clear reason and sound judgement; and the deeper was my conviction that he was a man of truth and sincerity and moral rectitude, and that he was influenced by the fear of God, and looking to another world.

Remembering his kind deeds, we think of the solemn declarations of our Blessed Redeemer, "I was hungered, and ye gave Me to eat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; I was naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came to Me."

It is not with the intention of delineating the gifts and qualities of his mind, and of enumerating his kind acts as a member of this church, or as a member of Society, that I have made these statements.

But, beloved and respected as he was by very many friends, who were well capable of appreciating true worth and true greatness, and pre-eminently distinguished as he was as the friend of this church, I feel constrained to make the most direct allusion to the solemn event that has filled our minds with grief, and to give expression to my grief and sympathy with his family and this church. Feeling that a great and good man has fallen, I feel constrained to use the solemn event to impress on your minds, and on my own mind, truths that deeply and vitally concern our eternal happiness.—*Communicated.*

#### THE CHURCH IN THE LOWER PROVINCES.

*Letter—Rev. James Murray to the Secretary, dated Chatham, Miramichi, N. B., 21st September, 1853.*

It is now more than time for me to send to the Colonial Committee an account of my missionary labours under the Presbytery of Miramichi. After my arrival here last October I sent you a statement of what had been done by the presbytery here, after I had delivered to them my appointment as missionary within their bounds. Before commencing my labours, they considered it absolutely necessary that I should be ordained. Accordingly they met on the 4th November in Bathurst, and ordained me; and in accordance with the recommendation of the Committee appointed me to remain and officiate in Bathurst and adjoining stations for two months. There I remained till the 5th of January, when I left in order to visit the district settlements in the neighbourhood of the Miramichi river. Before I

left, the congregation in Bathurst gave me a call to be their minister; but I did not intend to accept any call till I had first visited some of the other destitute settlements, and therefore delayed for some months giving an answer. After arriving in Miramichi, I went to Black River, (parish of Glenelg,) a settlement of Scotch Highlanders; thence to Tabasintac, (parish of Alnwick,) also settled chiefly by Highlanders; and next to Burnt Church, a settlement adjacent to the latter. From these places conjointly a call to be their minister was presented. After some time, as the Committee are by this time aware, I accepted the call to Bathurst. This I was induced to do because, in the present deficient supply of Divine ordinances in the province, I considered it to be the more central place, where I could, when convenient, visit other places. In the situation of this district just now a minister, even when in a settled charge, must to a certain extent necessarily be a missionary; for in some places from the beginning to the end of the year the people have not the opportunity of hearing a sermon, except what a minister from another place, or a missionary in his often hurried travelling, can give them. This is especially the case with Tabasintac; lying on the coast, and away from the direct road through the province, it is shut out from receiving any such passing visit. Unless when a minister is able to go to it expressly, they have no Divine service. May I be allowed earnestly and strongly to recommend to the consideration of the Committee the pressing wants of these two places—Tabasintac and Black River! With a little assistance from the funds of the Committee they could easily and comfortably support a minister between them. They are willing to do so, and very anxious to obtain a minister. I understand that, some time ago, they sent to the Committee a call and bond for a minister to be sent out to them; but making Gaelic a requisite on the part of the person sent. This, however, would be dispensed with now, and they would receive with open arms any one who would preach the Gospel in English. Here the Gaelic language will through time die out; and all, with the exception of an old settler here and there, understand and can speak English. The call given to me, and of which a copy was sent to the Committee, will show you what they are willing to do, and what I am perfectly certain they would do, if any minister were sent out to them. Tabasintac is indeed very destitute, and a large settlement. There is no minister of any denomination whatever; and, since I came to this district, they have had no service except what was given by myself, and once or twice from others who visited them. The want of ordinances is felt more particularly by heads of families, seeing their children growing up without habits of church-going, and careless about it even when they can obtain the opportunity. The ministers of the Presbytery here have done and are doing all they can, with justice to their own congregations, to supply the want; but that is small in comparison, and indeed it cannot be otherwise, when you consider the extent of the country, and the distances which they have to travel. But that is not the only destitute part. Going up the Miramichi river, and along its south-west branch, there are a number of settlements, and no Presbyterian minister. On the south-west are Nelson, Blackeville—both having churches—and Borestown. In the valley of the Nashwaak also are a great number of settlers; and there also there is a church belonging to the Presbyterians, in which the Rev. Mr. Brooke, of Fredericton, preaches occasionally. There are also a number of settlements in the woods back from the river. On this road, extending from Newcastle to Fredericton—a distance of 100 miles—I spent some time in spring, visiting and preaching in the different settlements.

After visiting these I went to the Bend of Petitcodiac, 90 miles from Miramichi. This is likely to be a place of great importance in the province, and is now rapidly increasing in population, as many are gathering there from all quarters on account of the commencement of

railway operations and coal-works. The Presbyterians there—of whom there are a considerable number—are very anxious to secure the services of a minister of the Church of Scotland between that place and Shediac, which is but a short distance from it. If a minister or missionary could now be obtained exclusively for that part, it would be highly prized by all the Presbyterians there, and would also be a great support to the interests of the Church in the province. The people have been corresponding about the matter with the Rev. Mr. Donald, minister of St. Andrew's Church, St. John's, and he, I believe, with the Committee; but I mention it merely to draw your particular attention to that place, as there is no doubt that in a short time it will be the most populous place in the province. Shediac is also likely to prosper greatly from its being on the sea-coast, and a shipping port for the railway now commencing.

After this I returned to Tabusintac, where, with the assistance of the Rev. Mr. Henderson, the sacrament was dispensed on the first Sabbath of April. Leaving that, I went round the east coast by Sheppezan and New Bandon; at both of which places I preached. I then proceeded still along the coast by Bathurst to the district of the Restigouche river, where I spent some time. Since that I have been going round some of the same places, visiting them, and preaching as often as possible.

Such is a brief statement of all the districts which I have visited during the time I have been acting as missionary. There is of necessity a great deal of travelling; but the roads are comparatively good; and the welcome, which a missionary receives everywhere, amply compensates for any disagreeables which one may encounter. But there is work enough here for 3 or 4 missionaries. I am glad to hear that you have the prospect of sending out one to us shortly. I hope you will succeed in doing so, and that we will soon have the pleasure of welcoming other labourers to supply the wants of this country. I do not think any one would regret coming here for a short period at least; and I can insure any one who comes of a hearty welcome from both ministers and people. And I am the more anxious that another missionary should come now, as I will not go about much longer in that capacity. I am to be inducted into Bathurst by the Rev. Mr. Steven, of Campbelltown, on the 12th October next.

No one but those who have experienced it can have any just conception of the kindness of the people and the thankfulness with which the services of a missionary are everywhere received. But I hope that soon others will experience it, and will come to promote the cause of our Master and deliver His message here.—[*H. & F. Missionary Record for December.*]

## THE CHURCH OF SCOTLAND.

### ST. ANDREW'S CHURCH, PORT LOUIS.

The foundation-stone of St. Andrew's Church, Port Louis, was laid on the 29th June, 1853, by his Excellency James Macaulay Higginson, Esq., C. B., the present Governor of Mauritius. The following gentlemen were appointed by the shareholders to superintend the erection of the building:—viz., George Ireland, Robert Macfarlane, Robert Stein, Colin Campbell, John A. Brodie, John Anderson, and the Rev. Patrick Beaton, M. A., the present incumbent of St. Andrew's, who was ordained to his charge the 18th of May, 1851, being the first licentiate of the Church of Scotland appointed to this colony.—The plan of the church was designed by Thomas Hounslow, architect, and undertaken by Charles Renaud, contractor, for the sum of £.3300.

His Excellency the Governor congratulated the minister, the elders, and other members of the Scotch Church, on the occasion for which they had assembled. He had most willingly under-

taken the duty of laying the foundation-stone of the first Presbyterian church in this island, and hoped that it would be attended with a blessing to the community. He felt the greater satisfaction in participating with them in the present ceremony from a conviction that the teaching of the Sacred Scriptures would contribute to the dissemination of that religious truth and those Christian principles which teach men to fear God, to honour the Queen, and to love their neighbours as themselves.

Mr. R. Stein.—Ladies and Gentlemen.—As President, for the time being, of the Building Committee, it is now my duty, and it is one which I perform with much pleasure, to call on you to pass a vote of thanks to his Excellency the Governor for his presence here to-day, to forward the good work in which you are engaged. But it is not for this only that we have to thank him. We have to thank him also for having given a free grant of the site on which the church is to be built; without which grant you could not have had a church at all, as your funds were not sufficient to have enabled you to pay for both a site and the building of a church. Thanks, therefore, in a great part to his Excellency, the building of the church is now fairly begun; and in due time, I have no doubt, it will be handed over completed by Mr. Hounslow and Mr. Renaud, a work which will do credit to themselves and to all connected with it. As for the congregation, we must leave that in far higher hands than ours. At present its members are but small; but my trust is that under God's blessing, and under the ministry of our friend Mr. Beaton, it will grow in numbers and in all goodness until it become a branch worthy of the Church of our fathers. I beg again to propose a vote of thanks to his Excellency the Governor.—Mr. Macfarlane seconded the vote of thanks.

Rev. Mr. Beaton spoke as follows:—Ladies and Gentlemen,—Before pronouncing the benediction, I cannot avoid the public expression of my deep-felt gratitude to the lay members of the sister Church of England for the uniform kindness and courtesy they have shown to me since my arrival in the colony. Several of them have subscribed most liberally to the erection of the church; and may they find in the approval of their own consciences, and the sense of God's favour, that it is more blessed to give than to receive! I trust also that several of our countrymen, who have given little or nothing, will now come forward in support of the Church of their forefathers. We have no reason to be ashamed of our Mother Church planted in the land of the mist and the mountains. Like a noble vine, she sends out her shoots through every quarter of the Globe; and, wherever they are planted, they take root and bring forth abundant fruit. By her simple but impressive service she recommends herself to the hearts of her adherents, and proves herself a blessing to every community where she is established; and may we not hope that now, and even at an after period when we have passed away and others have taken our place, many, profiting by our labours and our liberality, may be enabled to say of this building, as the patriarch of Luz: "This is none other but the house of God, and this is the gate of Heaven?" The company then retired.

The ceremony was conducted with modest but imposing solemnity; and before another year the work now commenced, and which is highly creditable to the architect, will be achieved.—*Port Louis Commercial Gazette.*

**MODERATORSHIP OF THE GENERAL ASSEMBLY.**—We are authorised to state that the Rev. Dr. Grant, of St. Mary's, Edinburgh, will be proposed as Moderator of the ensuing General Assembly.

**PORTREE.**—We are informed that a unanimous call, by the parishioners of this parish in communion with the Established Church, has been signed in favour of the Rev. Hugh Macarthur, missionary, Fort-William, to be

assistant and successor to the Rev. Coll Macdonald, the present incumbent.

**CLERICAL PRESENTATION.**—The Queen has been pleased to present the Rev. Frederick Cruikshank to the church and united parishes of Lethom and Navar, in the Presbytery of Brechin and county of Forfar, vacant by the death of the Rev. John Whyte.

**NEW DEGREES.**—The Senate of the University of Glasgow have conferred the degree of D. D. on the Rev. Lewis Balfour, minister of Colinton, Presbytery of Edinburgh; the Rev. George Milligan, minister of Elie, Presbytery of St. Andrews; and the Rev. Robt. Gillan, minister of St. John's parish, Glasgow.

**PRESBYTERY OF ELGIN.**—This rev. body met on Wednesday last week, the Rev. Mr. Weir of Drainie, Moderator. Mr. Brander read a minute drawn up at the request of the Presbytery, expressive of their regret for the death of their late venerable father Dr. Rose, which was approved of, and a copy of it ordered to be sent to the Doctor's relatives. The minute says with much truth of Dr. Rose that, having exercised the office of the Christian ministry within her pale for fifty-nine years, he had died full of honour as of years, and his memory will long be held in affectionate remembrance by his brethren and friends.

**DEATH OF REV. MURDO CAMERON OF CREICH.**—Died, at the Manse of Creich, on the 13th current, the Rev. Murdo Cameron, aged 88 years. He was licensed to preach the Gospel in 1799, and sometime ordained to the mission of Strathglass, where he officiated for five years, the following five years as assistant at Creich, then one year as assistant at Croy. In September 1811 he was inducted to the charge of Creich, and accordingly was an ordained minister of the Church of Scotland for fifty-four years and a half. He was not considered a great orator, but by all parties he was held as a strictly sound divine. His whole deportment rendered it clearly apparent that he had imbibed the spirit of the Lord Jesus. The large turnout at his funeral on the 21st clearly evinced the respect in which he was held by the parishioners and all his acquaintances, of all ranks and creeds. His remains were interred at Ferintosh.

**SUDDEN DEATH OF THE REV. MR. GRANT, NAIRN.**—We regret to learn that the Rev. James Grant, minister of Nairn, expired suddenly on Tuesday night. He had gone to bed in his usual health, but was seized with illness—supposed to be some disease of the heart—and shortly afterwards expired. Mr. Grant had been incumbent of Nairn since 1815.—

**INDUCTION AT ARDERSIER.**—On Thursday, the 15th December, the Presbytery of Nairn met at Ardersier for the induction of the Rev. Evan Ross to the pastoral charge of that parish. The Rev. Thomas Fraser, Croy, who presided on the occasion, delivered a very able and appropriate sermon from 1st Cor. i. 21—"It pleased God by the foolishness of preaching to save them that believe." The questions prescribed by the Church having been put, and suitable answers given, Mr. Ross was duly inducted, and received the right hand of fellowship. Mr. Ross has come to the parish bearing the highest recommendations, and is altogether a person who, from his experience and admitted kindness of character, is highly calculated to



prove a very useful pastor to the congregation now committed to his care.

**THE REV. JAMES GRANT.**—We copy the following notice of the lamented minister of Nairn from the *Nairn Mirror*:—"This gentleman—the account of whose sudden and unlooked-for death has now travelled far—died at his manse here on Wednesday morning last. He was a native of Nairnshire, being a son of the Rev. Mr. Grant, once minister of Cawdor. In June, 1815, he was inducted to the pastoral office in this parish. He died in the 39th year of his ministry and incumbency, and in the 64th of his age. Mr. Grant at the Disruption remained in the Church, and from that remarkable period down to the close of his career was pastor of one of the most numerous and respectable congregations in the North, connected with the Establishment. He was the eighth minister of Nairn from the Reformation, having succeeded Mr. John Morrison, who was ordained pastor in 1787 in room of Mr. Patrick Dunbar, who, in 1759, succeeded Mr. Alex. Rose, appointed in 1730. This Mr. Alexander Rose was successor to a Mr. Hugh Rose, whose incumbency began in the year of the Restoration. Mr. David Dunbar, from Edinkillie, was Mr. Hugh Rose's predecessor (1698), Mr. John Saunders (1624) was Mr. Rose's, and Mr. Bal'our (1598) was Mr. Saunders's. The first two Reformation clergymen were 'exhorters,' viz., Mr. William Reach in Aulder (1570), and Mr. John Young (1568.) The funeral, which took place today, was one of the most numerous and respectably attended that has been witnessed here for years. The shops were closed for the time, and the town bells tolled funeral knells. The Charge (Capella de Innernarin) was anciently under the Dean of Moray, who was patron and titular. The present patron is Brodie of Brodie." To this historical summary of our contemporary we may add, that Mr. Grant was much esteemed and respected for his unaffected kindness of heart and manner—the warm interest he took in the prosperity of the town and its inhabitants—and his desire to promote peace and brotherly feeling among all classes. His qualities, though not shining, were such as wear well and improve with years; and accordingly his death is very generally and very sincerely regretted.

## COMMUNICATIONS.

[The conductors of "*The Presbyterian*" do not hold themselves responsible for the opinions expressed in the communications that may from time to time appear under this head.]

FROM A WESTERN CORRESPONDENT.

To the Editor of the *Presbyterian*.

DEAR SIR.—I trust that it may not be unacceptable to the generality of your readers if I seek to occupy a brief portion of your space with the subject of Temperance Societies. The evil which they seek to remedy is apparent to all. Their suitability and plans are worthy of being discussed in an Ecclesiastical and Christian periodical. Their object every disciple of Christ is bound to promote.

About the year 1829 Intemperance had

attained a terrific prevalence in those lands in which we feel an especial interest. Great Britain and Ireland, the United States, and Colonial America, were at that time becoming so fearfully demoralised by the drinking usages that obtained, and by the consequent drunkenness, as to awaken in reflecting minds the most serious alarm. Inebriation was the monster vice of the day. The path that led to it was so insidious, and the temptations so powerful, that the character of many real Christians was spotted by contact with the foul demon, the membership of every Church deteriorated, and every civil community was in danger of ruin because of the ravages of this deadly foe.

Such was the state of things among the population of the countries indicated. The most polished and sovereign nations of antiquity had been overtaken with remediless destruction for sins, in the catalogue of which drunkenness occupies a prominent place. What more probable than that similar retribution would be visited upon nations and people far more highly favoured?

Yet it pleased that God, who has no pleasure in the death of a sinner or the overthrow of a kingdom, to spare the countries that have been named. There was a preserving "salt," an element of goodness, in the midst of them, that prevented the outpouring of the vials of wrath which their provocations had merited. The Gracious Parent, who is ever affected by the sigh and cry of contrition, was moved by the agonizing supplications of His watchful and pained spiritual children. He lengthened out the period of mercy, in order to see whether His blessing upon vigorous and new efforts might not be successful in averting the progress of this most debasing vice of intoxication. Instead of unmitigated judgement a door of escape and hope seemed to be opened. This may be discovered in the institution of Temperance Societies and the influence which they exerted upon the social body.

Some, who have not turned their attention particularly to those topics, may suppose that this is exaggeration. If, however, they will but examine seriously and candidly, they will arrive at a different conclusion. Let them under the operation of that love to man which flows from love to God, and without which we are "nothing,"—not even the least of the followers of the Lamb,—let them, under the sway of this Divine principle, realize the condition of the drunkard, personally and relatively, for time and for eternity; let them enter the drunkard's home and sympathizingly witness the woes inflicted upon partner, children, and the family circle; let them multiply the probable number of such cases existing at the era referred to; and then let them say, if in the light of history and truth there be any exaggeration, or if it be not rather true, that the half has not been told. Long

before that day one of our most elegant writers affirmed: "If war and pestilence have slain their thousands, intemperance hath slain her tens of thousands." Unquestionably the calamity had been enhanced in a tenfold degree, when the Associations before us were initiated.

Christian benevolence is necessarily practical and accommodated to circumstances. Under its potency many social organizations have been formed and called into play in these last days; and certainly not the least in the list must stand Temperance Societies. They assume that no man is born a drunkard, that the habit of intoxication is the result of the drinking usages of modern times, and that by ceasing to conform to those pernicious usages, or never acquiescing in them, that habit will be overcome or not contracted. They act upon the demonstration of medical science, that all alcoholic stimulants are unnecessary and injurious to persons in health. They admit that, like other poisons, they may upon proper occasions be medicinally used. While seeking to reclaim the victims of intemperance, they are especially urgent to guard the young and the well disposed against the practice of moderate drinking as the proximate cause of the baneful result reached by the poor inebriate. However sanctioned by genteel or even Christian men and women this practice may be, they are confident that it is against it they must direct their principal force. It is from the ranks of the moderate drinkers that the hosts of the slaves of Bacchus are ever being replenished. Had we but the drunkards and the abstainers to deal with, then at the worst this direful enemy, against which we are contending, must soon live only in the past. As things are, the intervening class constantly supply fresh sacrifices of human beings to the devouring demon.

The first Temperance Associations started under the impression that the abounding intemperance did not arise from wine-drinking. The general sobriety of the higher grades of society induced this view. In consequence the members only pledged themselves to abstain from alcoholic liquors as a beverage, and to endeavour to persuade others to pursue the same course. They still admitted the participation temperately in wine, porter, ale and beer.

Experience, however, ere long taught the earnest and self-denying friends of sobriety that they must go farther. Honestly and anxiously did they watch the working of their plan. They laboured for success with true philanthropy, and, as they laboured, the conviction was forced upon them that they must be more restricting. That their Unions had already done good, great good, cannot be denied, intelligently and truly. The very awakening of the public mind to which their efforts gave rise, and the revolution of sentiment which began to be enacted with respect to drinking immediately upon their

formation, are in themselves proof of large good having been accomplished. The woes which they were honoured to obviate, and the zeal which they animated on behalf of goodness, cannot be calculated.

I shall not stop to enquire whether, if "strong drink" were discontinued, while wine might be indulged in moderately, we would not have a sufficient guarantee for the sobriety of the community. It may be sufficient to say that in point of fact it was found indispensably requisite by those, who were conducting the Temperance movement, to have recourse to *total abstinence* from all intoxicating stimulants as the only method by which adequately the hybrid foe could be met and vanquished.

Upon this principle of total abstinence all the temperance confederacies, that have since been formed, have proceeded. "The Order of the Sons of Temperance" now occupy a deservedly prominent place in the Temperance army. While in reality constituting a multitude of "Benefit Clubs" based upon abstinence, they are probably the most operative of Temperance Societies. There are various other formations and subdivisions,—all intended to advance the cause of sobriety. It is quite possible that there are too many diversities in the League, and that the multiplication is productive of weakness rather than of strength.

It has often in effect been objected that there is no warrant for these Societies in the Oracles of Inspiration. In reply it may be said that the Word of God does not unfold a religion of details, but of great principles. One of the glories of Christianity is its adaption to man's condition under every variety of circumstances. The test of vital godliness, of true religion, in an individual is often displayed in the integrity with which he will *apply* the general principles of the religion of Christ. It has been with a view to the application of its universally adapted motives and truths with fidelity and affection that many a child of God has embarked in the Temperance enterprise. If we mark the leading men who were its early and zealous advocates, we shall not be disposed to deny that they illustrated the Bible in their lives, that they were actuated by "the wisdom which cometh down from above." If we name the venerable Dr. Beecher, still living, the late Professor Moses Stuart, Dr. Hamilton of Strathblane, and Mr. Collins of Glasgow, (and the catalogue could be easily swelled) I feel confident that what has now been asserted will be admitted. And still there are not wanting of the great and the good who cordially and courageously declare their adherence to the membership of the Temperance Association. Mr. Caird, of Errol, perhaps the greatest of modern preachers, and Mr. Campbell, of Caputh, well known in Canada, are, I believe, Temperance men.

But is it indeed the case that such a

method as that adopted by the friends of Temperance is not favoured by "the Holy Scriptures"? What shall we then say of the Rechabites, whose prominent peculiarity, and that specially singled out for approbation by the God of Israel, was their *drinking no wine*? Have we not in this pious and amiable group a Temperance organization, which had stood true to their constitution for well nigh a *thousand years*, at the period when the man of God was sent to prove them? And, when we come to the New Testament, not only do we find the Baptist and the beloved friend of Paul, but in all probability the great apostle and what is of more moment, our Lord Himself, altogether favouring the practice of total abstinence from all intoxicating liquors. To enter upon the consideration of these topics must, however, for the present at least, be deferred. Should opportunity offer, I shall gladly recur to them on a future occasion, and aim at evolving our present obligations as Ministers and Members of the Church of Christ.

\*See Jeremiah XXXV.

FROM OUR NEW-YORK CORRESPONDENT.

New York, Jan., 1854.

Much has been said, and still more written, upon what are usually termed the "Signs of the Times." Increased facilities of communication with distant countries, the education of the masses, and the freedom of the press in our own land, as well as in the States which border its Canadian Provinces, have all contributed to give to the "Signs of the Times" a measure of importance which no other age has witnessed. They are watched by the prince and the peasant, by the inhabitant of the city and by the cultivator of the soil; and poor indeed is that man, or contracted his ideas, who cannot, from the columns of a paper within the reach of almost all, glean tidings of the mighty upheavings which now agitate the kingdoms of the Earth, fast hastening to that time when they shall also be the Kingdom of our Lord and of His Anointed.

The "Signs of the Times" is an expression which to different men may bear very different construction. The politician may be supposed to look in these for indications of a better state of things than he now sees around him, either in his own land or in less favoured nations. The advancement of freedom's cause in the World, the downfall of despotism, the subversion of ancient monarchies, affect him only as they concern the present welfare of millions, without, perhaps, a thought upon the effect they may have in advancing the interests of Christianity; and then he overlooks the great cause of all these mighty changes, in which, however wisely men may devise their ways, the Lord alone directeth their steps. The merchant too, with what different eyes does he study the

"Signs of the Times!" For him they have a peculiar significance. In Europe he sees the red torch of war already kindled, and the great nations arming themselves for mortal strife. The ploughshare is being turned into a sword, the pruning-hook into a spear, and the peaceful husbandman, taken from his fields, swells the great armies, that are now marshalled. "It is an ill wind that blows nobody good," may be the thought of the merchant as he reads of these interruptions to the wheel of commerce in the Old World; and turning to the well stored granaries, to the productive fields, and to the immense resources of the New, he pictures to himself great fleets engaged in transporting the abundance of America to feed or clothe the warring nations of Europe. China, torn by intestine troubles, must soon be opened to the trade of the World; Japan, for ages closed against foreign intrusion, is now being gently forced to open her ports. In all these the man of business sees his opportunities increased, and commerce invited to occupy vast fields of enterprise.

But there are a few, into whose hands these pages may fall, who will be content to read the "Signs of the Times." The downfall of despotism in Europe, of that despotism which has so long enthralled the minds not less than the bodies of millions, is a possible, nay, a probable contingency which may well enlist higher sympathies, and, if in this we strive to trace the fulfilment of prophecies now apparently on the eve of their accomplishment, it will form a study of deepest interest to every Bible reader.

Did space permit, I would gladly transfer to the pages of the *Presbyterian* more copious extracts from the publications of Missionary Societies in the States, each one of which more strongly than another points to the finger of Providence now directing the affairs of men, and nearly all rejoicing in the abundant blessing which has crowned their work in every land.

From Constantinople the Rev. Mr. Dwight writes thus to the American Board:

"What results may follow the deadly strife of the European nations for this land, we do not know. But it does not seem at all probable that Russia will be allowed to obtain the entire empire. Europe could not be pacified upon such a plan. A division of the territory, to a certain extent, may take place. Constantinople, the chief bone of contention, may be erected into a free city, having its own independent government, under the united protection of all; or the dream of a Greek Empire, with the metropolis for its centre, may be realized. Whatever this particular arrangement may be, religious toleration must, in my opinion, be an indispensable condition. On no other principle can the conflicting feelings and interests of the great powers be harmonized. The Greek, the Catholic and the Protestant religions are strongly represented among these powers, and each one is watchful and jealous for its own."

From Turkey the accounts of Missionary operations are long and interesting. The possible fate of the many infant

Churches, which have been formed under the very crescent of the false prophet, awakens deep interest, and the more so that they may be left as sheep without a shepherd, exposed for a time to the fury of the oppressor. But stronger is He that is on their side than the hosts of an invader, and all things will be made to work for good to His children by Him who is the God of Providence as He is the God of the Bible.

China, the most populous of nations, and embracing one-third of the human family, is in the throes of dissolution. In the councils of Infinite Wisdom, it would seem that the Truth of God has been a chief instrument in effecting this mighty change; so that we are reminded of the words of Scripture, "Behold, I dreamed a dream, and, lo, a cake of barley-bread tumbled into the host of Midian, and came into a tent, and smote it that it fell, and overturned the tent, that it lay along."

The cake of barley-bread falling into the host of Midian seems no unapt simile, when we trace the movements of the Chinese insurgents. Driven to the mountains, they were unknown until the Rebel chief commenced his onward march with a small band of followers. City after city fell before him, his army was swelled by the accessions which he everywhere received, the Imperialist troops seemed paralysed, and Shanghai itself has now been wrested from the latter. To this great insurrection God has in the most wonderful manner given a religious character, which may justify the belief that the Great Head of the Church is preparing the way to accomplish speedily His purposes of mercy to this people. That the leaders of the movement are converted men can hardly be affirmed. On important points their belief is dark, their followers are without enlightenment and a harsh, persecuting, and unchristian spirit has been too often manifested. Upon this subject a missionary in China, who has had ample opportunities of observation, writes as follows.

"They have issued a number of tracts, among which is a Trimetrical classic, containing an abstract of Scripture History; instructions for the young, being a summary of moral maxims; an almanac in which the year is divided into weeks, with each 'day of worship' (sabbath) duly marked. This almanac, further, rejects the distinction of lucky days and the calculation of destiny, with which Chinese works of this kind have always been filled, on the ground that times and seasons are at the disposal of our Heavenly Father, and he who piously performs his duty will at all times enjoy the Divine protection. Some of their books contain gross errors, which is not so much to be wondered at as that they contain so much Truth."

Taken in connection with this movement, the immense emigration of Chinese to California and other places possesses a very high importance. Patient, frugal and industrious, the Chinaman is admirably fitted for a bearer of wood and drawer of water in the countries to which he may

emigrate. Without the aid of Irish emigration this country could never have advanced with such rapid strides, nor have multiplied its canals, its railroads and its cities with such amazing energy. Does it not seem as if the Chinese were to take the place of the Irish upon the shores of the Pacific? 40,000 of this singular people are now in California. How many more may follow who can tell, for China is so overpopulated that millions there can scarcely with all their ingenuity gain a scanty support. Recent tidings from San Francisco give an interesting account of a Presbyterian Church for the Chinese, which has just been organized. It is under the pastoral charge of the Rev. Wm. Speer, a missionary sent out by the Presbyterian Church of the United States, and now the only individual capable of preaching to the Chinese in California the unsearchable riches of Christ. Missionary effort in China must long be hindered greatly by the difficulty of acquiring the language, but here is a way at once opened for sending the Gospel by means of Chinese emigrants. Numbers of these return to their country; and how many of them may bear back from the land of their temporary sojourn seed which shall yet bear much fruit in the hearts of their benighted countrymen! As the dawn of Gospel light in a dark place may we hail this infant Californian Church.

The opening of the Church was an occasion of much interest, and an immense audience collected to join in the services. Many converted Chinese were present, some of whom had been under missionary care in their own land, but who were not yet prepared to connect themselves with a Presbyterian Church. A large mission chapel has now been completed, containing space for the missionary's house as well as for a library and a reading-room. Of the cost, which will exceed \$20,000, five thousand have been contributed by the Chinese themselves, which may show the interest they are manifesting in this work.

Its numbers may be small, for one elder and three members compose the nucleus which has thus been gathered together; but out of less than this have great ends been accomplished.

The darkest chapter in the annals of missionary enterprise is that which records the prosecution of the work in Africa. What a dark cloud hangs over this vast continent! Our knowledge respecting it is confined to the borders, and yet these circle a people which cannot be estimated at less than 150,000,000. Geographers divide these into seven distinct races, of which the negro, and by far the largest, inhabits the tropical and interior regions. But even this is only conjecture. The almost boundless countries beyond the Mountains of the Moon, or surrounding the headwaters of the Niger, are yet unvisited by the white man. Providence has

fenced them around with that impenetrable barrier, the pestilential miasma, which visits with death or disease the stranger who may make the attempt to penetrate. It has been tried, and that within the memories of most of us. The Niger expedition failed. Out of 193 white men, who sailed upon this disastrous voyage, 41 perished from the baneful effects of the climate; and such has been the fate of not less than 18 Protestant missionary undertakings, which had the christianization of Africa for their object. Catholic missions existed there for 240 years; but every one of them has long been extinct. That noble band of Christians, the Moravians, have made five attempts in 34 years and sacrificed 11 lives almost in vain. The English made a settlement, partly missionary, in 1792 at Bulina Island, but it was abandoned within 2 years with a loss of 100 lives. A mission to the Foulahs in 1795 came back without having commenced its labours. The London, Edinburgh and Glasgow Society commenced three missions in 1797, which became extinct in three years, five out of the six missionaries having died. The Church Missionary Society established 10 stations, but 9 of them were broken up by the hostility of the slave-traders, who instigated the natives to prefer traffic in men to the teachings of the Gospel. Sierra Leone has been the only place which could be maintained. This is a sad retrospect, and dearly bought has been the lesson it teaches. *Africa is to be delivered by her own sons.* They alone can live in that climate so baneful to the white man; and to the coloured ministers of the Gospel must we now look. Of the infant colony of Liberia, with its 10,000 coloured American settlers and its 23 churches, the time fails me now to write; but to this another letter may not unprofitably be devoted.

ANCRUM.

## EXTRACT.

ANECDOTE OF MR. ROW, THE REFORMER, CONTAINING AN ENCOURAGEMENT TO PIOUS PARENTS.

(From the pen of the late Rev. James Scott, Senior Minister of Perth.)

ANNEXED to some copies of "Row's MS. History of the Church of Scotland," is a brief account of the life of Mr. John Row, the reformer. He was the first Protestant minister of Perth; was minister there about 20 years; and died there October 16, 1580.

The minister of the neighbouring parish of Kinnoull was Mr. William Rhind, who at the same time was rector of the grammar-school of Perth. He and Mr. Row lived together in an amicable correspondence, but in some respects were opposite in their dispositions. Mr. Rhind was petulant in his manner of living, and desirous of laying-up money for a portion to his only son. Mr. Row was of a more generous temper, and might be said annually to expend his income. He had married a lady of an honourable family in Fife—Mrs. Margaret Beaton, daughter of James Beaton, the Laird of Balfour; and, as he was also one of the ecclesiastical commissioners, and in habits of intimacy with the chief persons in the kingdom, he found it necessary to practise a

good deal of hospitality, and to maintain an outward rank superior to that of most other ministers.

Mr. Rhind's school in Perth was in great repute and his scholars were numerous. Mr. Row so far interfered with him in his business, perhaps from necessity, as to take many of the scholars to be boarders in his own house. They were the sons of noblemen and barons. He assisted them in their education; and we are told that, as a further mean for their improvement, he conversed with them at table in no other than the learned languages.

When Mr. Row in the 53d year of his age was upon his deathbed, he was visited by Mr. Rhind. In the course of their serious and free conversation Mr. Rhind said: "What, sir, will now become of your poor bairns, seeing you have made no provision for them?" Mr. Row's mind was disturbed, and for some time he gave no answer, but turned his face to the back of the bed, and poured out his soul in prayer to God, and then, turning to Mr. Rhind, he said: "Mr. William, I will not justify myself, nor say that I have been careful enough to provide for my children. I think I might and ought to have done more in that way than I did. But I have laid my bairns upon God, and the well ordered covenant, and His all-sufficient providence. We must trust much to the old charter, 'Providebit Dominus,' (viz., 'The Lord will provide,'—Gen. xxii. 8, 14) You, Mr. William, have but one son, and great riches to give him. But it fears me (I am afraid) you shall have little credit and far less comfort in him. Yea it may happen that, when my children, whom I have committed to Providence, may have a competency in the world, your son may have need to be beholden unto them."

The writer of the MS., after having related the above conference, adds: "Mr. Row having 6 sons and 2 daughters, 5 of his sons were ministers—viz., Mr. James, at Kilsindy; Mr. William, at Forgandenny; Mr. John, at Carnock; Mr. Archibald, at Stobo; and Mr. Colin, at ——. Mr. Rhind's only son and rich heir was Mr. Patrick Rhind, minister at Dron. By his luxury he became so poor that he was forced to sell his books to Mr. John Row, schoolmaster at Perth, son to the minister at Carnock, and grandson to him who uttered the prophecy; and after his death his wife was in so great straits as that she was often refreshed with meat and drink in the house of Mr. William Row, minister at Ceres."

It should seem that Mr. Row the reformer's wife, Margaret Beaton, was not alive at the time of the death of her husband, otherwise it is probable that he would have mentioned her as given up by him to the providence of God when he mentioned his children. A particular account of Mr. Row's family is inserted in my "History of the Lives of the Protestant Reformers in Scotland," pages 196, 197. But I must now notice that there was a mistake committed in that book, page 182, with regard to the above-mentioned minister of Kinnoull. He had no other son than Mr. Patrick, minister of Dron. The other persons there named appear to have been descendants of Sir Robert Rhind, who before his conversion from Popery had officiated as chaplain at three of the altars in the parish church of Perth.

In looking into the parish register, I find that Patrick, son of Mr. William Rhind, was baptized at Perth, August 20, 1573; and that one of the godfathers was Mr. John Row, minister of Perth. Patrick became minister of Dron before the year 1600. In 1632 he made an attempt, in which he was supported by his brethren of the presbytery, to be appointed, as his father formerly had been, rector of the grammar school of Perth; but did not succeed. He died about the year 1645.

The following consolatory and animated address to parents from the second volume of "Charron's Treatise on Wisdom," pages 910, 911, Englished by Dean Stanhope, may be considered as a proper addition to the above anecdote of Mr. Row. The author, speaking of the reasons why some good people are discouraged when they come to die, mentions, as one reason, the concern which they may then feel about their families. He

says: "Oh! but a man hath a family of dear pretty children, and what will become of these poor orphans? What a world of difficulties must all this sweet innocence struggle with? How will they be exposed for want of a parent's care? what a prey will they be made, if they have fortunes? and, if they have none, how will they be supported, or where will they find the kindness of inspection and good advice? For they who are destitute of a competence, and stand most in need of friends, are least likely to have their assistance. This is surely a very cutting consideration, a natural anxiety, and a necessary consequence of those tender regards, thought due to a man's posterity.

"But, hark you, my friend, consider again whose children these are. Are they not God's as well as yours? He hath an original right in them; He is their true, their first Father. You are only, as in a subordinate sense, as one who by His permission were an instrumental cause of their being. He is able to provide for His own family; never fear it. All your care without His blessing is vain and of no significance while you live; but, though His assistance be necessary to you, yours is not in any degree so to Him. He will feel no difficulty at all in sustaining these orphans when you are taken from them. Every condition, and all times, are equal to Omnipotence. And, if you cannot question His power, have you any pretence to doubt His disposition? You have daily experience of this; they subsist by His bounty even now; His bowels are not less tender than yours; and, as He is more truly and properly, so He is a more, and infinitely more, affectionate Father than you yourself are. It is most absurd to think that you can either do or wish better for them than He.

"Nay, if upon any other consideration such an imagination could be endured, yet even common experience contradicts it. Do but observe the circumstances of such as seem to be left entirely upon Providence, destitute of all human advantages, and you shall find more thriving men in the world, more that have been raised to great honours and eminent posts and plentiful fortunes, who have had nothing but His favour and their own industry to depend upon, than others who began upon good funds, and thought they might reasonably promise themselves much greater success. So particularly, so visibly, is He the Father of the fatherless."

The Sieur de Charron was born in the year 1545, and died of an apoplexy in the year 1603. Dr. George Stanhope, Dean of Canterbury, translated Charron's book from the French in the year 1697. Both of them may be understood as concurring in their observation of the care which God takes of fatherless children. The same observation with regard to the children of pious parents had been made, many ages before, by the Psalmist, when he said; "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful and lendeth, and his seed is blessed."—(PSALM xxxvii. 25, 26.)

Still, if we look around us in the world, we may perceive numerous instances of those, who to appearance were left destitute, being brought forward to respectable situations in life by unforeseen instruments, whom a kind Providence excited to befriend them; while the children of avaricious parents are often beheld squandering away the ample provision which had been laid up for them. "The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children, to such as keep His covenant, and to those that remember His commandments to do them." (PSALM ciii. 17, 18.) The seed of the godly are encouraged to look in their destitute circumstances for special favour from the providence of God; and His favour will be continued, unless they shall provoke Him to withdraw it by their own foolish and ungrateful conduct.

Parents should lay up for their children in a consistency with the other duties which they owe to God and to society. They are highly blamable when they prodigally waste, without a regard to

their posterity, what a bountiful God has been pleased to confer upon them. Such as do so, we are told, "have denied the faith, and are worse than infidels;" are more unnatural in their dispositions than those who have no knowledge or belief of the Gospel.—(Rom. v. 8.) But at the same time parents should beware of indulging an inordinate worldly ambition, and of being distrustful of the Divine Providence. The regular care which they exercise about themselves and their families ought to be ultimately devolved, with prayer for its success and with humble confidence, on Him who careth for them. The apostle, when speaking to liberal-minded Christians, who were abounding in works of charity, said, "My God shall supply all your need according to His riches in glory by Christ Jesus." And again, "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—(PHILIP. iv. 6, 7, 19.)

There are gracious promises on which the people of God should endeavour to rely, when He calls them by death to leave their families. "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me."—(JER. xlix. 11.) "The Lord relieveth the fatherless and widow."—(PSALM cxlv. 9.) "A father of the fatherless, and a judge of the widows, is God in His holy habitation."—(PSALM lxxviii. 5.) Besides in many passages of Scripture the Lord, who is the friend of the helpless, declares His displeasure against those hard-hearted persons who oppress and afflict the fatherless and the widow.

## MISSIONARY AND RELIGIOUS INTELLIGENCE.

### CHINA.

(From the London Missionary Register.)

On account of the difficulty in obtaining authentic intelligence regarding the remarkable events now transpiring in the interior of the vast empire of China, and of which the ultimate issue is anticipated with the liveliest interest throughout the civilized world, we have hitherto abstained from publishing any statements on the subject. The missionaries of the London Missionary Society at Shanghai have however recently communicated some important information, derived from sources which may be relied on, respecting this revolutionary movement, which we present to our readers.

The missionaries are extremely desirous that the English public should not be induced, by the avowed adoption of the Christian faith by the insurgents, to draw inferences, which subsequent events may fail to justify; more especially since the better element, that characterizes the movement, is evidently mixed up with much that is heterogeneous and immoral.

Still the facts, so far as they have transpired, are so entirely unique in character, and so deeply interesting in their probable bearing on the future destinies of China, that we cannot but gratefully recognize in them the hand of Him "who is wonderful in counsel and excellent in working."

Under date Shanghai, 6th May, the missionaries write:—

"In our last semi-annual Report you were informed by Dr. Medhurst of the attempt made by H. E. Sir George Bonham to make an ascent up the Yang-tze-Kiang as far as Nanking, that he might learn something definite of the insurgents, who are at present in possession of that southern capital.

"After a sail of three days H. M. steamer 'Hermes' anchored off Nanking on Tuesday, April 26, and returned to this port yesterday, May 5. During the five days that the steamer lay at Nanking Sir George had communications with the new masters of the capital; and by means of agents sent ashore was able to discover not a few

interesting particulars respecting them.

It appears that, as the 'Hermes' was passing the citadel of Chinkiang, about 80 miles below Nanking, (also in the hands of the rebels) she was fired into by them. On reaching Nanking Mr. Meadows, one of the interpreters, went ashore, and after a little difficulty secured an interview with the (Tung Wang) 'Eastern King,' one of the 5 high princes only subordinate to the new emperor.

"During this conversation assurances were given that no hostile feelings were borne against foreigners; that they had no wish to interrupt commercial intercourse, whether foreigners aided them in the struggle for empire or not, provided they held this neutrality unbroken; and that they never purposed to move down upon Shanghai.

"Permit" was given to several of the steamer's officers to visit the imperial city and its suburbs. Their friendly visit was returned by some of the new chiefs, who were entertained on board, though not in an official style, yet with all tokens of amity. When the 'Hermes' dropped down, and again came abreast of Chinkiang, they opened fire on her a second time from the shore. The fire was returned on this occasion; on which a messenger was immediately despatched by the commander of the garrison with an apology, explaining that the shot was fired by mistake and through the ignorance of the man in charge of the gun. "The above particulars may suffice to show the amicable intentions of the (so-called) rebels toward visitors from the outside countries.

"It is difficult to ascertain their exact numbers. Though their force may be smaller than that of the imperialists, their valour is without doubt indomitable, as indeed one of the rules (in one of their books) is, 'When you go out to fight, and join the ranks, there must be no retreating.' The imperialists may ultimately overwhelm the insurgents by multitude; but at present their skill and courage form a striking contrast to the want of discipline and the cowardice of the emperor's soldiers.

"Dr. Medhurst is engaged in examining a few authentic publications derived from these singular people. "Meantime I would make specific mention of a few of their religious tenets, undoubted evidence of which has been procured by some of the late expedition, who on several occasions held personal intercourse with them in their city, and received specimens of the tracts and publications printed by them under the seal of their ruler.

"It is very probable some of their leading men may have been under missionary instruction at Canton or Hong-Kong. One of them made special mention of the labours and teaching of Dr. Hobson. Throughout their religious pamphlets the prominent principles of Christianity are acknowledged as vital points in their national creed,—viz, that there is One Living and True God, that Jesus is the Saviour of the World, that there is the Holy Spirit, and that these Three are the One Great and Only Wise God.

"They have issued the Ten Commandments in a brief form, each (though abbreviated) containing the essence of what was announced on Mount Sinai, and having a short comment appended to it. Under the second commandment they show how idolatry in every shape is denounced by Heaven. Under the fourth they enforce the duty of daily acknowledging the mercies of God, and particularly the worship of God one day in seven. Their day of rest falls exactly on our Sunday, though their months do not agree with the months of the Chinese or the European calendar. Under the seventh they declaim against obscene songs; and, what is remarkable, they speak of opium-smoking as a violation of this commandment. They assured their visitors that, though they were eager to permit and encourage foreign trade, they must carry out their law to prohibit opium-smoking and opium-selling. Tobacco also seems to be forbidden. Some of the strangers happened to put cigars into their mouths; but found the objection to their smoking within the

city walls to be so strong that they were obliged to throw them away.

"They have also drawn up concise forms of morning and evening prayer, graces at meals, as well as services on the occasion of births, marriages and funerals. It appears they do not encourage the worship of the dead.

"One of their books, which we have seen, is their (*Santuzé King*) 'Three-Character Classic.' This was at first thought to be a copy of what had been prepared by the missionaries at Malacca, or published at Canton. On examination it is found to be different from that in phraseology and matter; although having a religious tone throughout, and alike adapted for the young. It speaks of the supremacy of the God of Heaven, the calamities brought in by vice, the benefits of pure morality, and the mission of God's Son Jesus to save men. It gives an ample illustration of the anger of God against the rebellious, taken from His judgements in Egypt; and the departure of mankind from rectitude is shown in the decline of pure religion among the Chinese since the earliest days, when they worshipped the True God and Ruler of all.

"The most remarkable production they have printed and circulated among them is a portion of the 'Book of Genesis.' What has come to us contains only the first 28 chapters of that book. On comparing it, it is almost an exact reprint (with a few verbal alterations) of an edition published some years since by Gutzlaff's 'Chinese Christian Union' in Hong-Kong. Two or three copies of 'the Delegates' version of the New Testament were presented to them by one of the party, which they received with the greatest eagerness.

#### A MUSSULMAN BEHEADED FOR PROFESSING CHRISTIANITY.

We take the following letter from the *London Christian Times*. If the circumstances are as related, it shows that there is no change in the spirit of the Turkish government toward Christianity; but we are constrained to say that we think there is a strong disposition on the part of the English nation and government to find some excuse for not rendering material aid to Turkey in her present difficulties. The English Government have now an opportunity to put a stop to such persecutions of Christians, whether converts from Mohammedanism or not, and should it prove itself an ally to Turkey, we look for such a result. It would be legitimate to make this a condition of assistance, and thus effectually to secure the end. This letter will be read with deep interest at the present time.

Constantinople, Nov., 1853.

I have seen some very sensible remarks in your paper of late on the character of the Turks, and of their Government, though quite different from the tone of some other journals of the day on the same subject. You have got hold of the truth of the matter, and I hope you will continue to enlighten the public, until better notions prevail than seem to be current just now.

In the present question with Russia there is no manner of doubt the Turks are in the right: and the Russian pretensions are the most unfounded and preposterous. Of course impartial persons will naturally sympathize with the Turks, and strongly wish that they may gain their point. But is there not danger that this feeling of just sympathy may blind some to the real and crying faults of the Turkish system, and even beget an admiration for what is in itself truly abominable, and worthy of the execration of all good men?

So much has been said of late years of the favourable changes that have been going on in Turkey; of the general toleration of religion, of the protection given to Protestants as well as other subjects; of the admission of the oaths of Christians in the courts of justice; in one word, of the institution of the tawzimad, or Imperial charter of rights given by the Sultan in favour of

all classes of his subjects without distinction of religion, that many appear to believe that Turkey is almost already a regenerated empire; which in my view is as great a mistake as it would be to consider the alleviations, produced sometimes by medicine in the symptoms of some deadly disease, as satisfactory evidence of convalescence.

Changes, it is true, have been wrought in Turkey, but *the Turks have not changed*. This fact tells the whole story. *The Turks have not changed*; and they will not change until the crushing incubus of the Mohamedan religion is removed. I would not do them injustice. They possess some traits of character which encourage the best hopes concerning them, provided they should become truly a Christian people. The great mass of them have a strong religious character. I know of no people in the World among whom the religious sense is more strikingly developed; and we may justly conclude that men, who have for so many centuries persevered in a simple form of prayer, five times a day, to the One Only God, a spiritual Being, of whom they admit no likeness or similitude whatever—when, by the grace of God, they shall receive the Truth as it is in Jesus Christ—will become Christians of no ordinary stamp. As a body, however, they are still under the corrupting and degrading influence of Mohammedanism, while at the same time they consider themselves as the favoured of Heaven, and all others as reprobates. The same religious pride and arrogance; the same haughty contempt of the Christian nations; the same ignorance and fanaticism, that prevailed 200 years ago, still reign over almost the whole mass of common Turks.

True, various acts of government during a few past years have tended much to the amelioration of the condition of the Christian subjects of Turkey; and yet not a day passes that they are not made to feel keenly that they belong to a despised and hated race, who are esteemed as not fit to live on the same earth with good and true Mussulmans. Those, who have been long enough in the country to look below the surface of things, know perfectly well that the changes in question have been prompted only by policy and fear. It has often happened that the Turkish Minister of State, who is called to take the lead in preparing and publishing *firmans* and *vizirial letters* in behalf of the Christian populations, retains at the same time all the bitter hatred and contempt of the Christian name, which are hereditary to the Turk. He signs the charter of their liberties with his hand, because he must, and at the same time he curses them in his heart. Or, if perchance by a visit to Europe, and a residence of some years in Paris or London, he has learned to regard people of other creeds as worthy of some consideration, and he shows that he really wishes to confer greater liberties on the Greeks, Armenians, and Protestants of his own country, he himself is cursed in turn by the mass of his fellow Mussulmans who say that he also has become a *giaour*.

If anybody supposes that the toleration, that has been granted within a few years past to Protestants in Turkey, is evidence of a favourable change going on in the Turkish mind towards Christians, or of any juster views of the principle of religious liberty, he is grandly mistaken. The government itself is fully aware of its inherent weakness, and of its dependence on the European powers. It therefore strives to please Russia by protecting the Greeks; France, by protecting the Catholics; and England, by protecting the Protestants; while the great mass of common Turks bite their tongues in anger, and secretly curse their rulers, for showing the least favour to the hated Christian dogs.

A circumstance has just occurred which will open many eyes to the real character of the Turk in the middle of the 19th century. *A Mussulman has just been beheaded at Adrianople for professing the Christian religion!* Happening at this precise moment of time, when the fleets of England and France are lying in the Bosphorus, having come to preserve the Turkish Government from annihilation, it must be regarded as *critical*. A providence is in it, and depend upon it, great

results will follow. The circumstances are briefly these:—

A Mussulman young man, of the village of Es-ki-Zaghar near Adrianople, belonging to a sect of Turks called *Taffani*, declared publicly that Mohammed was a false prophet, and that the true prophet was Christ, and that after Him there was no prophet. The Turks warned him to beware, but he persevered in his profession of Christianity, and was at last seized and thrown into prison. Subsequently he was removed to Adrianople, where he was tried before the highest court for the Pasha. He steadily persisted in his previous declaration, adding that, "so long as we have Christ, we have no need of Mohammed." He also said Mohammed was a false man, and he exposed the corruptions of the Mohammedan system. He was remanded to prison and cruelly tortured, to induce him to recant, but in vain. He was afterwards brought out and beheaded, and with his last breath he protested against Mohammed and said "I profess Jesus Christ, and for Him I die."

In 1843 Lord Aberdeen instructed Sir Stratford Canning (now Lord Stratford) to insist upon it that the Sultan's Government should relinquish a practice so barbarous as that of beheading a renegade who should return to the Christian faith; and he declared that England would not allow of any more such acts, which were in fact a public insult to Christianity—the religion of Europe. I am curious to hear what his Lordship will now say, since this insult has again been offered by the Turks to Christian Europe; and that while the fleets of Christian nations are in the Bosphorus to prevent this crumbling Empire from falling into pieces! Shall England uphold the Turkish Power, to be thus barbarously used in forcing men's consciences, under the awful penalty of death, to renounce that faith which England's sons and daughters cherish as dearer to them than life itself?

I presume there is no doubt of the truth of the facts above stated, for I received them by letter from a trustworthy person now resident at Adrianople.

The *Christian Times* makes the following comments upon the statement contained in the letter:

"Our correspondent presumes that there is no doubt of the truth of this report, as he received it by letter from a trustworthy person now resident in Adrianople. Such a case cannot be kept secret, and even now our own Government can scarcely be uninformed of the beheading of a Christian openly at Adrianople, if such an event has really taken place. It is, however, true enough that Lord Stratford's exertions only extended so far as to protect "renegades," when restored to Christianity, from the penalty of death. The concession was made to him in consideration that the class of persons, in whose behalf he exerted himself so earnestly were, properly speaking subjects of other States than Turkey, and the claim of Mohammedanism to withdraw them from the control and from the protection of their respective sovereigns was contrary to the usages of Christian and civilized nations. But he obtained no more than a concession for foreigners, and the Koran still holds its terrible authority over all original Mussulmans. Still it is the duty of every Turkish magistrate to put the apostate to death. To do this is a part of his religion, and, if the Pasha has fulfilled the injunction of his own law at Adrianople, the occurrence has been so far reasonable that, just while protecting Turkey, and protecting Turkey at the cost, as is probable, of war with Russia, we are reminded of a grave question,—*What is the duty of England?* Can our Queen innocently support the Sultan while Christianity is accounted criminal in his dominions? This is not only a Protestant question; it is one in which all Europe is concerned. The conversion may be to Romanism or the Armenian Church. There is a large proportion of "Christian" subjects that inhabit both Asiatic and European Turkey, and mingling with Turkish society everywhere, bring the doctrines and customs of their several communions constantly before the people.

In the waning of the Crescent, now that the original institution of a military priesthood is fallen, and the Caliphate is extinct, and wars against infidels are impossible, and even the followers of the Prophet will not unite to defend the city of *Omar*, but Persia raises against us and the Porte, our ally; surely it is time that the barbaric magistracy of Turkey should be restrained from the murder of "Christian dogs." If it is only on a ground of policy that we were to discuss the question, whether England ought to support an Anti-Christian power, we may balance probabilities, and ask each other whether a chief of the Russo-Greek Church is likely to be more tolerant than a Sultan towards Protestants dwelling under his dominion; and we may perhaps be right in thinking that he would not. It might be sounder policy to prefer a Mohammedan as chief magistrate, when he finds it his interest to conciliate Christians, to a Russo-Greek whose established policy is to discourage all sects but his own, and to crush proselytism. But, when it comes to this, that, in upholding the Turk, our Queen and nation make themselves parties to a proscription of Christianity as such, no serious person can think of the guilty implication without shuddering. We shall most anxiously expect a confirmation or denial of this report from Adrianople, but, whatever may be told us as to that particular, it still is undeniable that the Koran requires apostates to be put to death, and that every thorough Mussulman feels bound to execute the law of his religion. The Pasha or the Cadi may do it magisterially, or it may be done in a moment by the mob; but, by whomsoever done, the deed is considered meritorious, and now the question may be forced on both the English and French Governments, whether the Porte—if it continue to exist, shall not be bound to restrain its subjects, or to let us restrain them, from shedding Christian blood."

(From the Wesleyan Missionary Notices.)

An American missionary recently visited the insurgents; and he brought back a communication from them, addressed to the "English Brethren," on account of their being worshippers of the same God with themselves. His reports of what he saw and heard were encouraging; although, as might have been expected, there are some things that indicate their want of soundness in the faith. From the fact of their forms of religion being chiefly drawn from the Old Testament, with which alone they seem to be acquainted, and from a desire, on the part of those in power, to gain an influence over the minds of their adherents, at least during a period of contention and strife, they have adopted many customs, and promulgated many sentiments about themselves, which, we may hope, would in more favourable circumstances be altered or suppressed.

When missionaries come more fully in contact with them, they will of course have a sufficiency of work to do in correcting and enlarging their ideas of Divine Truth, in regard to which they have been very imperfectly informed. However they are men of energy and decided character, forming a perfect contrast to those now in authority; and they have made Christianity in some of its most Protestant features their badge and bond of union. This has been done without any adventitious influence being brought to bear upon them, or without their looking for sympathy and support from foreign powers; and yet on their becoming victorious, of which there is every probability, an immense revolution will certainly take place in the religious observances of this people. Idolatry, alike Catholic and Pagan, they will not tolerate. An instance of the former is reported to have occurred in Nankin, shortly after the insurgents obtained possession of the city. It happened to be Good-Friday, and the Catholics were performing their usual services in one of their chapels. The insurgents inquired:

"What is all this about?" They replied: "We are worshipping the Lord of Heaven." They were asked: "Whose images are these on

the wall?" It was said: "The images of Christ and the Virgin Mary." They were instantly destroyed; and a prayer to the Heavenly Father proposed for the adoption of those present. They refused, on the ground that they prayed to the Lord of Heaven. Three days were allowed them to consider the subject; at the end of which time 40 of the Catholics consented; but the catechist remained firm, and he was forthwith conveyed to another part of the city. The Catholic priests in this quarter are indignant at the act of desecration committed upon the images denominated it as sacrilege, and forbidding their adherents to have anything to do with the rebels.

The number of the insurgents is so great, their profession of Christianity so decided, and their abnegation of all idolatrous practices so complete, that the results of their success in a religious point of view are even in anticipation most extraordinary. Should they be regarded as instruments in the Divine hand for purifying this country of its myriad abominations, and forcibly sweeping from its surface the numberless mementos of devil-worship, it may be considered as an occasion for gratitude. The Chinese are so peculiarly constituted that any change of the kind would in the main be considered as of no great consequence. They would for the most part readily submit to any form of religion prescribed by the Government, provided that that Government were characterized by right principles in other respects. The purely religious element would by no means excite the general discontent of the people. One most desirable result would in such a case be a spirit of inquiry awakened amongst them. Under the present constitution of the empire the natives have no idea of change, and are on many grounds afraid of it: but, when the antiquated order of things had been broken in upon, and a new and better series introduced, the mental and moral results would be beneficial in the extreme.

## MISCELLANEOUS GLEANINGS.

The Queen has contributed £100 to the building of the new church for British residents in Paris.

MR. PERO, M. P., has placed £200 annually at the disposal of the Baptist Missionary Society for the next seven years.

CURIOUS COINCIDENCE.—It is said that some time ago five clergymen of the Established Church met in the manse of Strontian. They were all natives of Perthshire—were all cousins—were all of the name of Stewart—and their charges were adjoining each other.

INAUGURATION OF THE IRISH PRESBYTERIAN ASSEMBLY'S COLLEGE.—The inauguration of this institution in Belfast took place on Monday. The building has been erected for the preparation of students for the Ministry of the General Assembly of the Presbyterian Church in Ireland. Dr. Merle d'Aubigné, of Geneva, delivered the opening address.

MISSION TO THE ROMAN CATHOLICS IN IRELAND.—A numerous meeting was held in Queen Street Hall on Thursday afternoon for the purpose of receiving a deputation for the Society of Irish Church Missions to the Roman Catholics, consisting of the Rev. Mr Dallas, Rector of Wonstan, and the Rev. M'Carthy of Dublin. Mr H. J. Robertson, President of the Scottish Branch of the Mission, occupied the chair. The agency of the Society at the present time consists of 62 ordained missionaries, 23 lay agents, 314 Scripture readers, 81 schoolmasters, and 64 schoolmistresses; in all, 544 agents. It has 36 separate missions, and 125 missionary stations, extending over more or less of 24 countries. A union has recently been effect-

ed between the Irish Church Missions and the Irish Society of London; and the deputation made an earnest appeal to the Christian public for support, with a view to enlarge the sphere of missionary operations. The Rev. Merle D'ubigné and the Rev. J. W. Ferguson also took part in the proceedings. Resolutions in accordance with the object of the meeting were unanimously agreed to.

**EDINBURGH CITY MISSION.**—The twenty-first annual meeting of the City Mission was held on Tuesday at 1 o'clock in Queen Street Hall. The platform was occupied by numerous clergymen and gentlemen of various denominations—the chair being filled by Mr. A. Dualop, M. P. After some remarks by the Chairman on the importance of spreading the Gospel among the lower classes by such agencies as the Society presented the meeting engaged in devotion, conducted by the Rev. P. Macmorland. The superintendent read the report of the past year's proceedings, which stated that the number of agents at present connected with the City Mission was twenty-seven, being two more than at the date of last report. One of those had been appointed to labour among the City Police. Few changes had occurred in the staff, and these had been readily filled up. The report contained a number of suggestions for increasing the efficiency of the Institution by securing the co-operation of other Christian societies in the town. The treasurer's report showed an income (including a balance of £287 from last year) of £2089, and an expenditure of £1661, leaving a balance in favour of the Society of £426. The Rev. Dr. A. Thomson moved the adoption of the report and dwelt on the importance of multiplying the agency of the Society. Various other resolutions, suitable to the occasion, were moved and agreed to.

**A WORD ON COUGHING IN CHURCH.**—We copy the following from an autobiography which Hugh Miller is now publishing in the *Witness*:—“A simple incident, which occurred during my first morning attendance at Dr McCrie's chapel, strongly impressed me with a sense of his sagacity. There was a great deal of coughing in the place, the effects of a recent change of weather; and the doctor, whose voice was not a strong one, and who seemed somewhat annoyed by the ruthless interruptions, stopping suddenly short in the middle of his argument, made a dead pause. When people are taken greatly by surprise, they cease to cough—a circumstance on which he had evidently calculated. Every eye was now turned towards him, and for a full minute so dead was the silence that one might have heard a pin drop. ‘I see, my friends,’ said the doctor, resuming speech, with a suppressed smile—‘I see you can be all quiet enough when I am quiet.’ There was not a little genuine strategy in the rebuke; and, as coughing lies a good deal more under the influence of the will than most coughers suppose, such was its effect that during the rest of the day there was not a tittle of the previous coughing.”

**ENGLISH CHURCH STATISTICS.**—In the opening article of the *Edinburgh Review* on Church parties—an article which has made so much stir and controversy—written by the Rev. W. J. Conybeare, Vicar of Axminster, and son of the Dean of Llandaff—the Church of England is said to consist of three great divisions, “commonly called the Low Church, the High Church, and the

Broad Church,” the representatives of which are—Mr Goode, Dr Hook, and Arch-deacon Hare. The reviewer has waded through the *Clergy List*, and marked the names of those clergymen with whose opinions he is familiar. That his clerical acquaintance is more than ordinarily extensive may be inferred from the fact, that the names thus noted are computed at about 500. The result of the inquiry is the following curious classification of 18,000 of the clergy:—

High Church,	{ Anglican.....3500 Tractarian.....1000 High and Dry,.....2500 Evangelical.....3300	{ 7000
Low Church,	{ Recordite.....2500 Low and Slow...700	{ 9500
Broad Church	{ Theoretical,....1000 Anti-Theoretical,2500	{ 3500
The reviewer classes apart as		
“Peasant clergy in the mountain districts” 1000		
Bishops:—	Various shades of High Church .. 13	
	Broad Church .. .. 10	
	Evangelical .. .. 5	

**BAPTIST NOEL ON RELIGIOUS CO-OPERATION.**—At a meeting of the Evangelical Alliance on Thursday, the Hon. and Rev. Baptist Noel said—“What did they ask of each other? They asked candour. They asked each other to avoid exaggeration, both with respect to the errors and defects of others, and with respect to the importance of their own distinctive opinions. Let them not obtrude these differences when there were higher things demanding their attention. The eccentric Rowland Hill was accustomed to say that ‘There was nothing he hated more than a stiff Church-man except a bigoted Dissenter.’ He (Mr Noel) would just alter this a little, doing away with the hatred, and say there was ‘nothing he loved so much as a liberal Churchman except a liberal Dissenter.’ The great point for them to consider was, were their differences primary and essential? or, were they important, but only secondary? if these differences were of primary importance, then he thought that the indifference and infidelity of the world were natural; for they might reasonably say, ‘Settle these vital differences first, before you ask us to unite with you.’ But, if they, as Christians, declared these differences to be but of a secondary importance, and showed that they were united already on all the points which they considered really primary and essential, they would take away this objection. There were and must be differences in Law, in Medicine, and Science; and yet there were fixed doctrines there. So, although there were differences in Religion, yet he believed that there was as large a body of ascertained truth in Religion as there was either in Law or in Medicine.” (Hear, hear.)

**ST. ANDREW'S DAY—SCOTTISH HOSPITAL.**—On Wednesday the Annual Court of the Governors of the Scottish Hospital was held, Dr Webster in the chair.

Major Adair, the Secretary, after the usual votes of thanks to the various officers of the institution, including the chaplains (the Rev. Dr Cumming and the Ven. Archdeacon Sinclair) made a statement respecting the educational fund at the disposal of the charity, to the amount of £112 per annum. The last year's balance was £92. 8s. 11d.; dividends on stock, £112. 2. 6d; total, £204. 2s. 6d. The amount of the funded property was £3550, and £50 more had now been funded, by order of the Court. There was a balance in hand of £80. During the year the schools

at Crown Court had received £18; at St. Andrew's Church, £15; London Wall, £13. 2s.; Swallow Street, £20. These sums were paid for 63 Scotch children, who were educated in those schools.

The Rev. Dr Cumming said he must express his disapproval of the system of purely gratuitous education. It really had not that advantage which seemed to be attached to it. He wished the money could be applied in some more satisfactory manner. He had between 700 and 800 children in his schools at Crown Court, and those children who were paid for by these sums of money were always most trouble to get to school. The children attended with greater regularity who were obliged to pay, and after long and patient inquiry he had come to the firm conclusion that it was better to make the children pay, if it were only a halfpenny a week. The rev. doctor then offered to provide Divine service in the hospital of the charity, at present unoccupied, at least once every Lord's-day, for the benefit of the poor Scotch, particularly those who were in the receipt of relief from this charity. He proposed to open the place by preaching a sermon himself, and, for the future, the services would be conducted by a licentiate of the Church of Scotland, and for all expenses the rev. doctor promised to be himself responsible.

A resolution, acceding most cheerfully to this suggestion was unanimously agreed to.

From accounts laid on the table by the Secretary it appears that there have been 1150 penisons paid during the past year, and 352 of the second class; relief had been granted to 2633 petitioners—making a total of 4142 grants, in which were expended £2175 9s. 7d.

## NOTICE OF BOOKS.

*Memoir of Captain Isaac Watt*; Glasgow, Gallie.

WE should like this volume to form a part of the library of every British ship and to be perused by every captain in the service. It shows what every sailor may be, by recording what this sailor was.

Here is a man of ordinary powers, with an average amount of ability and accomplishments; not exempted from the hardships and dangers of a seaman's professional career; not unexposed to the peculiar temptations incident to such a life—in short, in no degree placed in an exceptional position; and yet emphatically a *man of God*, living not with an awful but with a comforting sense of the nearness of his Heavenly Father; “diligent in business,” going down to the sea in ships, and yet “fervent in spirit, serving the Lord;” every inch a *SAILOR*, yet not the less a *CHRISTIAN*; faithful to his employers; conscientious and laborious; shirking no duty; neglecting no interests committed to his charge; but always and in all circumstances a man of prayer, of humble and trustful heart, walking with God as grace enabled him; and stealing from his hours of professional exertion some few undisturbed moments when he could retire to his cabin, and find in communion with his Saviour that strength, that peace, that precious sense of security, which sent him back to his work refreshed, animated, and resolved.

Of the history of Captain Isaac Watt there was nothing whatever remarkable. His life was the ordinary, every day life of an able, energetic seaman. And all the more valuable, however, on this account were the worth and goodness which required not the adventitious distinctions of a splendid career to set them off. On this point it is not necessary to add more, except that his death was sudden and full of melancholy. In the day of strength, in the midst of usefulness, at the

early age of thirty, having passed through many dangers and shipwrecks, he was drowned while bathing in a calm sea.

A passing glimpse of the character of this Christian sailor will be furnished by an extract or two from the Memoir.

"His was no idle sentimental life. He set about the business of the world with this end full in view to promote the happiness of all with whom he came in contact—to restrain vice and immorality in every form in the case of those under his control; and by strictly watching over their temporal welfare he gained their respect and love. The boys especially shared his care and solicitude, which partook more of a father than a master. He set apart a portion of every day to instruct them in the plain branches of education; and any of the crew who chose were at liberty to attend also. He has taught men to read who knew not even their letters; and their grateful thanks with those of their parents and friends cheered his endeavours; and many a tear has been shed by them over his early tomb."

What a beautiful picture of an earnest man, working out his own salvation with anxiety and prayerfulness, is given us in the following extract from his own diary:—

"I am in the habit of retiring alone to my own cabin every afternoon from 5 to 6 o'clock for prayer and reading of the Word. I commenced with Barnes on the 1st Epistle to the Corinthians, and I trust it was blessed to me. I then thought I would dip into the more hidden matters; so I took up the Epistle to the Romans! but I found the apostle's reproof of the Hebrews, chap. v. 12, answered equally well with them.

"In the morning I select for study some important doctrine, such as sanctification by faith; search it out to the utmost of my ability, and write down all I have learned from it. This gives me a subject for meditation during the day. I feel it *very pleasant*; it leads along the road that opens up eternity to my view."

What an example to all! Men say they have no time for Religion, they are so pre-occupied—they can only think of present interests, present engagements. Yet this man, engaged in the duties of a laborious profession, with large responsibilities devolving upon him, can secure leisure for the culture of his soul's life, and devote his thoughts to one or other of the grand topics which the Gospel furnishes to his contemplations. In Religion, as in other things, there is always a way where there is the WILL.

It is possible to remember the Sabbath day to keep it holy on board ship? Let us look at the practice of Captain Watt:

"Every Lord's-day, wind and weather permitting, he had regular service, the one at watch 9, a. m., and the other at watch 1, p. m.; and in the evening he took the boys by themselves, and instructed them in the knowledge of the Word of God."

As an illustration of what may be done by captains for their men, we heard of one who not only worshipped with his men upon Sabbath, a duty known to be performed in 200 vessels sailing from British ports,—but also, when possible, on week-days. The most of his crew have sailed with him for seven years!

We have heard also, on the best authority, of another captain (who have been under the impression that it was Captain Watt, but in this we may possibly be mistaken) who began a voyage from the Clyde to China with a very indifferent crew. He pursued his usual course of Christian instruction and worship on board. By the time they reached the Cape of Good Hope, a marked change for the better was visible in the men. When they reached Canton, they all had resolved to abstain from intoxicating liquors, and kept their word. On their voyage Home their improvement continued, until at last not a sailor on board refused to take some share, by reading the Scriptures, &c., in the public worship of the ship, while many gave good reason for hoping that in them there was a thorough change of heart and life.

We must now close our remarks. Let the sailor ponder the character of this good captain and Christian man. Was he less an able seaman and a kind commander, because he was a humble follower of Jesus Christ? And, if not, why may there not be in every ship of our navy and our merchant service another Captain Watt? Let those, who despair of sailors on account of their moral position and multiplied temptations, study this memoir. Let the worldly man approach also, and behold how a Christian's faith can triumph over all difficulties, and rise superior to all situations, and shed an everlasting glory on the humblest duties of the most lowly life.

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